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HEBREW LESSONS

H.G. MITCHELL.



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HEBREW LESSONS:

A BOOK FOR BEGINNERS.

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PREFACE TO THE SECOND EDITION.



It is hardly a year since this little book was first published, yet a second edition is demanded. This is certainly an encouraging fact. It indicates not only that there was need of a good elementary text-book in Hebrew, but also that this work, to some extent, supplies the need. Many teachers have indeed asserted that it was just what was wanted.

In the preparation of this edition I have corrected the errors, inevitable in a first edition, which the use of the book in my own classes has revealed. I have also changed the phraseology in some cases for the sake of greater distinctness of statement. Omissions from the vocabularies will be found collected in the addenda.

The plan of the book, as indicated in the preface to the first edition, is very simple. The lessons are strictly confined to the *elements of Hebrew*, arranged in logical order, and illustrated by exercises which, though abundant, contain only the commonest words of the language. Almost all of these words are found in the twenty-fourth chapter of Genesis, which, with other similar selections, is appended to the book. The notes and the final vocabularies correspond to the selections.

The book should be used as this plan requires. Each lesson should be thoroughly learned *in its order*. The teacher may enlarge upon a lesson at will, but his explanations should not anticipate succeeding chapters. It is not necessary that the student should read all the exercises; the teacher may select so many as will, in his judgment, be sufficient to fix the princi-

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ples involved. The forms illustrative of the paradigms should be analyzed, but need not be translated. If any one prefers the old terms, *kal*, *niphal*, etc., they may be substituted for those preferred by the author, but such changes are not recommended. At the end of the lessons a rapid and thorough analysis of the twenty-fourth chapter of Genesis will prepare the student for his first examination. When the course is continued, the accents should first be mastered ; then one of the larger grammars, with special attention to the syntax, should be read as the student advances.

H. G. M.

Boston, July, 1885.

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PART FIRST.



ELEMENTS OF HEBREW GRAMMAR.

HEBREW LESSONS.



I.

THE ALPHABET.

THE Hebrew alphabet consists of twenty-two characters:—

SIGNS.	NAMES.	SIGNS.	NAMES.
א	'ălěph	ל	lămědh
ב	bêth	מ, ם	mēm
ג	gíměl	נ, ן	nûn
ד	dălěth	ס	săměkh
ה	hē	ע	'ăyîn
ו	wāw	פ, ף	pē
ז	zăyîn	צ, ץ	ṣādhē
ח	hêth	ק	kôph
ט	têth	ר	rêsh
י	yôdh	ש	shîn
כ, ך	kăph	ת	tāw

1. The characters א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ך are the final forms of their respective alternates.

2. The primary value of each of the characters is indicated by the initial sound of its name, and *it is so transliterated.*

1. They are all consonants.

2. Some of them have sounds strange to the English ear.

ס, the almost imperceptible impulse without which a vowel cannot be uttered, is best represented by the smooth breathing.

ח is pronounced like the German *ch*.

ע, which originally sometimes approached ס, and sometimes resembled a forcible *g*, is usually represented by the rough breathing.

ט is an emphatic *t*,

צ a similar *s*, and

ק a corresponding *k*.

3. Several of them have each two sounds.

ה final is silent except when it has in its bosom a dot, *māppîk*.*

ש with a dot (*diacritical point*) over the right arm is *sh*; with it over the left one, *s* like ס. In the latter case the letter is called *śîn*, and represented by ś.

ב, ג, ד, כ, פ, ת, when a dot (*dāghesh*) is inserted in them, are respectively *b*, *g*, *d*, *k*, *p*, *t*; without it, *bh* (*v*), *gh*, *dh* (*th* in *this*), *kh*, *ph*, *th* (in *thin*).†

3. The relation of the letters of the alphabet to one another and to the organs of speech is shown by the following classification:—

1. Gutturals, א, ה, ח, ע, (ר).
2. Palatals, י, יו, ק.
3. Linguals, ד, ט, ל, ת.
4. Dentals, נ, ס, צ, ש.
5. Labials, ב, מ, פ.

* Strict accuracy requires that in the absence of *mappîk* or *daghes*, the letters in which they are used be provided with a horizontal stroke above them (*rāphē*), but this sign is now used only to call attention to the omission of the others.

† These letters are always aspirated when immediately preceded by the slightest vocalization.

4. The language is written from right to left.

Read:—

Exercises.

כ: ס: ז: אח: בן: עם: אף: לה: גם: טוב:
 שים: נגב: משל: תבן: פנה: דרך: ארץ: בית:
 מקום: צמד: יהוה:

Write:—

H-ʾ, w-w, k-ph, m-m, p-ʾ, t-w, ʾ-l-ph, b-y-th, d-l-th,
 ʾ-y-n, ṣ-dh-y, k-w-ph, z-y-n, ḥ-y-th, ṭ-y-th, y-w-dh,
 r-y-sh, sh-y-n, ṣʾ-y-n, l-m-dh, n-w-n, s-m-kh, g-y-m-l.



II.

THE VOWELS.

THE Hebrews originally had no signs to represent vowels; when, therefore, they wished in certain cases to express such sounds, they used some of the consonants for the purpose. The ambiguity of these letters led to the invention of distinct characters.

1. The consonants thus used were א, ה, ו, י.

1. א stood for *a*, when this vowel (rarely) needed a representative, especially in the middle of a word; sometimes also for other vowels.

2. ה stood for any final vowel except *i* or *u*.

3. ו stood for either *u* or *o*.

4. י stood for either *i* or *e*.

2. In the seventh century of our era the Jewish doctors of Tiberias are said to have originated a system of characters exactly distinguishing the vowels of their language as it was then pronounced.

1. The characters, with their names, are as follows : —

SIGNS.	NAMES.	SIGNS.	NAMES.
—	pāthăḥ	ֿ	ḵıbbûṣ
ֿ	ḵāmēṣ	ֿ	shûrēḵ
ֿ	ḥırēḵ	ֿ	ḥôlēm
ֿ	sēré	ֿ	ḵāmēṣ ḥātúph
ֿ	sēghôl		

2. The inventors of these characters did not reject the means previously employed, but, where they found the vowels represented, combined their inventions with the consonants so used, without disturbing the sacred text, thus producing the following system : —

CLASSES.		A		I		U	
Pure.	SHORT.	ֿ	ă pat	ֿ	ĩ păt	ֿ	ũ put
	Mut.	ֿ	ā father				
	LONG. Immut.	ֿ (ֿ) ֿ	â father	ֿ (ֿ) ֿ	î pıque	ֿ (ֿ) ֿ	û pool
Impure.	SHORT.			ֿ	ě pet	ֿ	ö pot
	Mut.			ֿ	ē they	ֿ (ֿ)	ō pore
	LONG. Immut.			ֿ (ֿ) ֿ	ê they	ֿ (ֿ)	ô pore
				ֿ (ֿ) ֿ	ê there		

α. The vowels, except *shureḵ* and *ḥolem*, are written under the consonants after which they are pronounced.

(a) *Shurek* is always written in the bosom of ך.

(b) *Holem*, when accompanied by ך, is written over the right side of this character; when not accompanied by ך, it is placed over the left side of the consonant after which it is pronounced, or over the right side of the following letter. It thus happens that the vowel may sometimes coincide with the diacritical point of װ or ױ.

b. The long vowels are of two classes :—

(a) Those whose equivalents have the horizontal stroke (ā, ē, ō) are called *mutable*, because they are liable to be changed or even dropped upon a change of their relation to the accent.

(b) Those whose equivalents have the circumflex (â, ê, ê, î, ô, û) are called *immutable*, because they are not thus affected.

c. When the proper sign for a vowel is accompanied by the corresponding consonant, it is said to be *fully*, when not, *defectively*, written. The mutable vowels are usually written defectively, the immutable vowels fully.

d. The ambiguity of the sign $\underline{\text{—}}$ disappears as one becomes familiar with the laws and forms of the language.

3. Sometimes the vowels attached to a word do not belong to it, but to a word which is to be substituted for it. In such a case, the word actually found in the text is called *keṯibh* ("written"), while that to which the vowels belong, usually found in the margin, is called *ker* ("read").

Exercises.

Read:—

נא : איש : סום : סוסים : בית : קר : חוצות : עני :

Write, with consonants alone:—

shîn, hêth, nûn, sûsô, bêthî.

a. A closed syllable is one whose last consonant completely severs that syllable from the one which follows. It can end in two consonants only when it is final.

(*a*) The end of a closed syllable, when it comes in the middle of a word, is indicated by a simple *she'wa*, which, since in this case it has no sound, is called a *silent she'wa*. When it comes at the end of a word it usually requires no sign, but the final ך takes a silent *she'wa*; and when a word ends in two consonants, each of them takes a silent *she'wa*.

(*b*) The gutturals, since they prefer a composite to a simple *she'wa*, seldom close a syllable in the middle of a word.

(*c*) When for any reason the consonant becomes silent, it loses the *she'wa* belonging to it.

b. An intermediate syllable is one whose last consonant, without being doubled, belongs at the same time to the following syllable. Intermediate syllables result —

(*a*) From the preference of the gutturals for composite *she'wa* [*a*, (*b*)].

(*b*) From the omission of *daghesh forte* [3, 2, *a*, (*a*)].

(*c*) From the process of inflection.

(*d*) From composition.

3. The same consonant may close one syllable and begin another.

1. In such cases it is written but once, with a *daghesh* in its bosom.

a. This *daghesh* is called *daghesh forte*, to distinguish it from the one used to mark the harder sounds of ב, ג, ד, כ, פ, ת, which is properly called *daghesh lene*.

b. The point in the letters ב, ג, ד, כ, פ, ת, may be either *daghesh forte* or *daghesh lene*; hence it is necessary to remember that a *daghesh forte* must always be preceded by a vowel, while *daghesh lene* cannot stand even after a vocal *she'wa*.

c. *Daghesh forte* in ב, ג, ד, כ, פ, ת, doubles their hard sounds.

2. There are certain limitations upon the use of *daghesh forte*.

a. It is seldom found in the gutturals, including ׀. The result of its omission upon a preceding short vowel varies.

(a) Sometimes, especially in the case of ׀ and ׀, the vowel remains unchanged, forming an intermediate syllable [2, 2, b, (b)].

(b) Oftener, especially in the case of א, ע, ׀, it is lengthened, in compensation for the loss of the *daghesh*: to , to , and to [4, 1].

b. The *daghesh* is often omitted from other letters when they are followed by a vocal *she'wa* [2, 2, b, (b)], yet not from ב, ג, ד, כ, פ, ת, since their value would thus be affected.

4. Each syllable has but one vowel, whose quantity depends partly upon the nature of the syllable and partly upon the position of the accent.

1. A simple syllable, if accented, may have either a long or a short vowel. If unaccented, it must have a long vowel.

2. A closed syllable, if accented, may have either a long or a short vowel. If unaccented, it must have a short vowel.

3. An intermediate syllable has a short vowel.

Read:—

Exercises.

מְקוֹם: זָקֵן: חֲמוֹר: אֱלֹהִים: יִלְדִּי: יִכְתֹּב: כְּתָבְתָּ:
וַיֵּרָא: יַעֲקֹב: מִשְׁלֵ: נְמִלִּיד: כְּתָבְתָּם: וְהִמָּהֵר:
וַיְבָרְכוּ: שְׁמִים: אֲבָרְהָם:

Write:—

Dābhār, d^ebhārîm, ʾdhônîm, bārākh, Yîṣṣhāk, ʿāmādhṭ,
năʿrāh, dîbbēr, wāyyîḵḵōdh, t^ssāpp^erû, hîthkāttēbh, h^ahōlēkh,
Rîbhkāh.

IV.

NEW SYLLABLES.

REGARD for the laws of the preceding chapter, and similar considerations, often give rise to new syllables.

1. Two *she'was* can stand under successive consonants not only when both are silent, but when the first is silent and the second vocal. When, however, by inflection or composition, two vocal *she'was* are brought together, they cannot both remain, because a syllable would thus be made to begin with three consonants [III. 1]. To prevent this, —

1. The first *she'wa* is replaced by a short vowel : —

a. If simple, when the second also is simple, by —; when the second is composite, by the short vowel of the *hateph*.

b. If composite, by its own short vowel.

2. The second *she'wa* regularly remains vocal, making the new syllable an intermediate one, but sometimes becomes silent, especially in infinitives.

2. A word may end in two consonants, yet only when the last of them is a mute; and even the combinations which would be allowable are often prevented by the introduction of a *helping-vowel*.

1. This vowel is commonly —, but when either of the consonants is a guttural, it is —, and after ' it is —.

2. It is not accented.

3. It does not always cause the removal of *daghesh lene* and the silent *she'wa*.

3. A syllable can properly have but one vowel [III. 4], yet, owing to the difficulty of pronouncing *i*, *u*, and related sounds before the harder

gutturals ה, ח, ע, at the end of a word, there is inserted a slight *a*, called *pāthāḥ furtive*, which, though written *under*, is pronounced *before* the guttural, but is never accented.

Read:—

Exercises.

הַבְּרִיתָּהּ : יִכְתְּבוּ : לְעִבְדְּךָ : לְבִתּוֹאֵל : לֶאֱכֹל :
נַעֲמָד : נַעֲמָדוּ : לְשִׁתְּךָ : דָּרְךָ : נָעַר : עֵינַי : שְׁלַחְתָּ :
שׁוּחַ : הַצִּלִּיחַ :

Write:—

The equivalents of בָּ+קָרְבוּ, בָּ+דָּבָרִי, וְ+חֲמִירִים, לְ+כָתַב (inf.); the equivalents, after dropping the vowel of the final syllable, of הָעֵמֶד+הַ, הָעֵמֶד+י. Insert a helping vowel in בֵּית, שֶׁנָּעַר.



V.

THE TONE.

1. The accent in Hebrew is usually on the ultima; sometimes on the penultima [IV. 2, 2]; never farther from the end of a word.

2. The accent often affects the quantity of the vowels of a word; for, though—

1. The vowel of an accented syllable may be either long or short [III. 4, 1],—

a. The only short vowels which can have the accent are ֶ and ִ, and these are often lengthened, and they never stand in a simple final syllable.

b. The other short vowels falling under the accent are regularly lengthened.

2. A long but mutable vowel (a *pretonic vowel*) is often found in a simple syllable immediately preceding the tone.

3. Mutable vowels more remote from the tone are reduced to *sh^ewa*.

3. The position of the tone is indicated by one of a large variety of characters called *accents*. They serve not only to mark the accented syllable, but to show the grammatical relations of the words, and to represent musical sounds. The most important (for the present) of these accents are the following *distinctives*:—

1. —_1 , *sillūk*, which with \ddagger , *sôph-pāsūk*, stands at the end of every verse, and answers to our period.

2. —_\wedge , *’āthnāh*, which corresponds to a semicolon at the end of the first, when the verse is divided into two, or at the end of the second, when it is divided into three parts.

3. —_\wedge^\wedge , *s^eghōltā*, which is equivalent to a semicolon at the end of the first, when the verse is divided into three parts.

4. $\text{—}_\wedge^\wedge^\wedge$, *zākēph-kātôn*, by which longer divisions are subdivided, as by a comma.

5. The remaining accents will be found classified in the appendix.

4. A secondary stress, marked by —_1 , *mēthēgh*, rests—

1. On a simple syllable at least two places from the accent.

2. On a simple syllable followed by a pretonic *sh^ewa*.

3. On any syllable, simple or intermediate, followed by a composite *sh^ewa*.

4. On a long syllable retained before *makēph*.

5. On any syllable, or part of it, to which especial prominence is to be given.*

5. The last word of a verse, or of one of its longer divisions, said to be *in pause*, is often especially affected by the tone.

1. The accent sometimes recedes to a preceding vowel or *she'wa*.

2. The vowel upon which the pausal stress falls is often lengthened, while *she'wa* makes room for the vowel which it has displaced.

6. Two or more words are sometimes connected by a strong hyphen, —, called *măkkehph*. All but the last then lose their accents, and are often shortened.

Exercises.

Read:—

כְּתַב: דְּבַר: כְּתִיבָה: דָּרָךְ: אֱהָל: וְקָן: יִכְתֹּב:
 דְּבָרִים: כְּתִיבָתָם: הָאָדָם: הַשָּׁלַח: כְּתִיבָה: יַעֲמֹד:
 מִי־דָאִישׁ: נִשְׁבַּע־לִי: דָּרָךְ: כְּתִיבָה:

Write:—

Hā'ishshāh, lālûn, kă'shĕr, kôth'bhî, yēl'khû, shō'bhôth,
 lĕ'khôl, yô'mădh, shāl'hāh, mē'alāthî, tōkhtābh.

* The *methegh* is often helpful in determining the quantity of vowels defectively written. A ֿ with *methegh*, however, may be either *ā* or *ô*. It is oftenest *ā*, but when followed by ֿֿ it is usually *ô*. When followed by another ֿ its value must be ascertained by other means.

VI.

THE PRONOUNS.

THE language has forms for the personal, demonstrative, relative, and interrogative pronouns.

1. The Personal Pronouns are : —

<i>Sing.</i>		<i>Plur.</i>	
1 C.	אֲנִי or אֲנִי <i>I;</i>	1 C.	אֲנֵחֵנוּ or נֵחֵנוּ <i>we;</i>
2 M.	אַתָּה } <i>thou;</i>	2 M.	אַתֶּם } <i>ye;</i>
2 F.	אַתָּה* (אַתְּ) }	2 F.	אַתֶּנָּה (אַתֶּן) }
3 M.	הוא <i>he;</i>	3 M.	הֵם or הֵמָּה } <i>they.</i>
3 F.	היא <i>she.</i>	3 F.	הֵן or הֵנָּה }

2. The Demonstrative Pronouns are : —

1. Pointing to a near object, —

<i>Sing.</i>		<i>Plur.</i>
M.	זֶה } <i>this.</i>	C. אֵלֶּה <i>these.</i>
F.	זֹאת }	

2. Pointing to a remote object, the personal pronoun of the third person in its various forms.

* It is evident that this word was originally *'attî*, and that the *daghesh forte* and the silent *shewa* are retained contrary to III. 3, and III. 2, 2, *a*, (*a*), to indicate its origin.

3. The Relative Pronoun is the indeclinable **אֲשֶׁר** —

1. Sometimes replaced by the prefix **שֶׁ** or **שֶׁ** ;

2. Usually supplemented by a personal pronoun representing the antecedent.

4. The Interrogative Pronouns are : —

1. Referring to persons, the indeclinable **מִי**, *who* ?

2. Referring to things, the indeclinable **מָה**, usually connected with the following word by *makkeph*, and variously pointed.

a. In close connection, —

(a) Before most consonants it takes ; while the **ה**, though usually left standing in the text, is assimilated, giving rise to a *daghesh forte* in the first letter of the next word.

(b) Before gutturals its form is determined partly by the strength of the guttural and partly by its vocalization ; for when an intermediate syllable is formed, as is sometimes the case with **ה** and **ה**, is used ; but when this is not done, **ה** is preceded by or , and **ה** and **ע** by , unless a follows the guttural ; then all three are preceded by . Before **א** and **ר** the vowel is always .

b. In looser relations the pronoun takes either or , according to the stress upon it, always having in pause.

5. The copula in Hebrew is usually omitted, but its place is often supplied by the pronoun of the third person.

Read : —

Exercises.

אַתָּה : אֲנִי : הֵנָּה : אַתָּם : מִי : אֵלֶּה :

אַתָּה : אֲנִי : זֶה : הוּא : מִיָּה : מִה־אֵלֶּה : מִה־זֹּאת :

מִה־הִיא : מִי אַתָּה : אֲנִי רִבְקָה : מִי יְהוָה : אֶתְהַדְּוֵא
יְהוָה :

Write:—

Ye. She. Them. These. Which. Who (am) I? Thou (art) Ribhkah. What (is) he? Who (art) thou (m.)? Who is this?

VOCABULARY.

רִבְקָה, F., *Ribhkah* (Rebecca).

יְהוָה, M., *Yahweh* (Jehovah), properly written יְהוָה, but always, as

here, pointed with the vowels of אֲדֹנִי, which is substituted for it by the Jews.



VII.

THE STEMS AND VOICES OF THE VERB.

THE Hebrew verb admits of the distinctions of stem, voice, mode, tense, person, number, and gender. The broadest of these is that of *stem*, which relates to the *species* of the action or state expressed by the verb. There are *five* principal stems : *—

1. The first stem, the simplest form of the verb, may be represented by the form בָּתַב, meaning *he wrote*.

* The use of the term *conjugation* in the discussion of the Hebrew verb is to be condemned, as also the hitherto current names for the stems, *Kal*, *Niph'al*, etc. The names *primitive*, *reflexive*, etc., are much to be preferred. In the following pages, for the sake of convenience, the Roman numerals I., II., etc., will often be used instead of these names.

2. The second stem, represented by **נִכְתַּב**, which was originally reflexive, is oftener a passive of the first.

3. The third stem, represented by **הִכְתִּיב**, is a causative of the first. It has a proper passive of the form **הִכְתַּב**, which is sometimes reckoned another stem.

4. The fourth stem, represented by **כָּתַב**, is properly an intensive or frequentative of the first. It also has a passive of its own, of the form **כִּתַּב**.

5. The fifth stem, represented by **הִתְכַּתֵּב**, is primarily a reflexive of the fourth, from which it is clearly derived.

There are a few other stems, but, since they are rare or irregular, they may best be explained as they occur.

Exercises.

Read:—

כָּתַב : נִכְתַּב : הִכְתַּב : הִתְכַּתֵּב : כִּתַּב : הִכְתִּיב :
כָּתַב : מָשַׁל : סָפַר : הִתְמַשֵּׁל : נִדְבַּר : הִדְבִּיר :
נִשְׁמַר : הִשְׁתַּמֵּר :

Write:—

I., II., and IV. P., of	סָפַר ;
II., IV. A., and III. A., of	מָשַׁל ;
IV. A. and P., and III. A., of	דָּבַר ;
II., III. P., and V., of	כָּתַב ;
I., II., and IV. A., of	שָׁמַר .

VOCABULARY.

דָּבַר, (*drive*), *speak*; II. *converse*;

III. *subdue*; IV. *speak*; V. = II.

The ד of stem V. is in this case assimilated to ב, which is therefore doubled.

כָּתַב, *write, inscribe, prescribe*;

II., P. of I.; IV. *prescribe*. The other stems are not in use.

מָשַׁל, (*stand*), *rule, resemble*;

II. = I. 3; III. *make rule, compare*; IV. *speak in parables*;

V. = I. 3.

סָפַר, *count*; II., P. of I.; IV. *tell*.

שָׁמַר, *watch*; II. *take heed*; IV. *regard*; V. *observe*. The ש of stem V. is transposed with the first radical, as in every case when the latter is a dental.



VIII.

THE MODES, TENSES, Etc.

EACH of the forms given as representatives of the various stems and voices is inflected, to denote mode, tense, person, number, and gender.

1. There are properly but two modes, the *indicative* and the *imperative*; besides which, however, there are two verbal nouns, an abstract and a concrete, called respectively the *infinitive* and the *participle*. The subjunctive is supplied by certain modifications of the indicative, which will be explained in a later chapter.

2. The indicative has two so-called tenses, which, however, simply distinguish complete from incomplete action, referring only indirectly to time. They are therefore best named the *perfect* and the *imperfect*.

3. There are distinct forms for each of the *three persons* in both tenses of the indicative, but the imperative has only the second person.

4. *Two numbers* only are distinguished in inflection, for the dual has disappeared from the verb.

5. The first person always has the same form in both genders, and there is a common form in the third person plural of the perfect ; but in all other cases the *masculine* and the *feminine* are distinguished in inflection.



IX.

THE MEANS OF INFLECTION.

THE verb is inflected partly by means of changes in the stem, and partly by means of *preformatives* and *afformatives*, mostly derived from the personal pronouns.

1. The stem will be found to be of one general form in the perfect, and of another in the imperfect, the imperative, and the infinitive. The participles of the first two stems follow the analogy of the perfect ; the others resemble the imperfect.

2. The preformatives and afformatives are as follows :—

PERFECT.		IMPERFECT.	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3 M. _____	וְ	3 M. _____	וְ
3 F. הָ	וְ	3 F. תָּ	תָּ
2 M. תָּ	תָּם	2 M. תָּ	תָּ
2 F. תָּ	תָּן	2 F. תָּ	תָּן
1 C. אֲנִי	נִי	1 C. אֲנִי	נִי

IMPERATIVE.

	<i>Sing.</i>	<i>Plur.</i>
2 M.	_____	יְֿ
2 F.	יְֿ _____	נָה _____

The participle in the last three stems takes the preformative מ.

3. These preformatives and affirmatives variously affect the stem.

1. The preformatives,—

a. When they immediately precede the first radical, if the radical have a *she'wa*, take a short vowel, forming a closed syllable; thus, י + כָּתַב = יִכְתֹּב. If it have a vowel, they take a *she'wa*; thus, י + כֵּתַב = יִכְתֹּב.

b. When they are separated from the root by the characteristic of a stem, they displace ה; thus, י + הִכְתִּיב = יִכְתִּיב, and י + הִתְכַּתֵּב = יִתְכַּתֵּב.

2. The affirmatives,—

a. If they are mere vowels, occasion a new division of syllables and, except in III. A., attract the tone. The preceding vowel then gives place to a vocal *she'wa*; thus, ה + כָּתַב = כְּתֹבָה, but ה + הִכְתִּיב = הִכְתִּיבָה.

b. If they are (or were) simple syllables, they produce neither of these effects, but often require a change in the preceding vowel.

(*a*) A gives place to in any of the perfects, as also in the imperfect and the imperative of II., and usually in the imperfect and the imperative of V.; thus, ת + כָּתַב = כְּתֹבָתְךָ, but נָה + יִכְתֹּב = יִכְתֹּבְנָה.

(*b*) A י gives place to in the perfect, and to in the imperfect and the imperative of III.; thus, ת + הִכְתִּיב = הִכְתִּיבְתָּ, and נָה + תִּכְתִּיב = תִּכְתִּיבְנָה.

c. If they are closed syllables, they attract the tone, while the vowel immediately preceding is shortened, and one more remote, if mutable, is replaced by a vocal *she'wa*; thus, $\text{תָּם} + \text{כָּתַב} = \text{כָּתְּבָתָם}$, and $\text{הֵם} + \text{הִכְתִּיב} = \text{הִכְתִּיבָתָם}$.*

Exercise.

Combine:—

נ + כָּתַב : כָּתַב + תָּן : ת + כָּתַב : הִכְתִּיב + ו :
 נִכְתַּב + נו : הִתְכַּתֵּב + ו : ת + הִכְתִּיב : ת + כָּתַב + ו :
 ת + כָּתַב + י : כָּתַב + תִּי : כָּתַב + נו : ת + הִתְכַּתֵּב + נָה :
 נ + הִכְתֵּב : הִכְתִּיב + נָה : ת + כָּתַב + י : כָּתַב + נָה :
 הִכְתִּיב + תָּם : מ + הִתְכַּתֵּב : מ + כָּתַב : ת + הִכְתֵּב + י :
 כָּתַב + י : ת + הִכְתֵּב + ו :

* The derivation of most of these elements of inflection is pretty clear. Thus, in the perfect, the affirmatives of the second sing. and plur. and the first plur. are evidently pronouns more or less affected by their connection with the verb. The same pronouns, still farther abbreviated, are discoverable in the corresponding forms of the imperfect. The pronominal origin of the preformative of the first sing. in the imperfect is also apparent, but the affirmative of the corresponding form in the perfect, though it retains the final vowel of the pronoun of the first sing., has exchanged its כ for a ת. The affirmative of the third sing. fem. in the perfect, originally תָּ, retains only its vowel, lengthened, while the consonant constitutes the preformative of both the singular and the plural in the imperfect. The affirmative י or יִ may be compared with הִי, the original form of the pronoun of the third plur. masc., while נָה is referred to the feminine form of the same pronoun. The preformative of the third sing. masc. in the imperfect is of doubtful origin, but the affirmative יִ of the second sing. fem. in the imperfect is the same termination which is sometimes found attached to the pronoun of the second sing. fem. Both the preformative and the affirmative have been referred to the pronoun of the third sing.; the former to the masculine, the latter to the feminine form of it.

X.

THE FIRST STEM.

THE first or primitive stem of the verb **כָּתַב** has the following inflection: —

PERFECT.	
<i>Sing.</i>	<i>Plur.</i>
3 M. כָּתַב	3 C. כָּתְבוּ
3 F. כָּתְבָה	
2 M. כָּתַבְתָּ	2 M. כָּתְבוּתֶם
2 F. כָּתַבְתְּ	2 F. כָּתְבוּן
1 C. כָּתַבְתִּי	1 C. כָּתְבוּנִי

IMPERFECT.	
3 M. יִכְתֹּב	3 M. יִכְתְּבוּ
3 F. תִּכְתֹּב	3 F. תִּכְתְּבֶנָּה
2 M. תִּכְתֹּב	2 M. תִּכְתְּבוּ
2 F. תִּכְתְּבִי	2 F. תִּכְתְּבֶנָּה
1 C. אֶכְתֹּב	1 C. נִכְתֹּב

		IMPERATIVE.	
<i>Sing.</i>			<i>Plur.</i>
2 M.	כְּתֹב		2 M. כְּתֹבוּ
2 F.	כְּתִיבִי		2 F. כְּתִיבְנָה
INFINITIVE.		PARTICIPLES.	
<i>Absolute.</i>	<i>Construct.</i>	<i>Active.</i>	<i>Passive.</i>
כְּתוֹב	כְּתֹב		כְּתוֹב

1. The internal changes not already explained are partly euphonic and partly characteristic.

1. The characteristic vowel of the perfect is ִ. In the imperfect, the imperative, and the infinitive construct it is replaced by ִ [fr. ִ, V. 2, 1, *b*]. In the infinitive absolute the characteristic vowel is an immutable ִ [fr. *a*]. In the participle the ִ of the perfect is replaced by ִ [fr. ִ, V. 2, 1, *b*] or ִ.

2. The pretonic vowel ִ, which is found in the nude perfect, the infinitive absolute, and the passive participle, is dropped in the imperative and the infinitive construct, but is lengthened and corrupted into an immutable ִ in the active participle.

3. The preformative vowel of the imperfect, regularly ִ, is changed to ִ in the first com., through the influence of ִ [comp. III. 1, 2, *b*].

4. The disappearance of the characteristic vowel before the endings ִ and ִ in the imperative second sing. fem. and second plur. masc. gives rise to an intermediate syllable [IV. 1].

2. Certain peculiarities of this stem, or of the Hebrew verb in general, deserve attention.

1. The passive participle is supposed to be a relic of a proper passive once formed from this stem.

2. The infinitives, as their names imply, are differently used.

a. The infinitive absolute, which is comparatively rare, is generally used adverbially in connection with a finite verb: before it, to denote intensity; after it, to denote continuance.

b. The infinitive construct meets all the requirements of a substantive, though it is most frequently used like the English infinitive.

3. In translating isolated verbs, the perfect may be rendered by our past indefinite, and the imperfect by our future.

Read:—

Exercises.

אָכַתָּב : כָּתַב : תִּכְתְּבוּ : כָּתַבְתָּ : כְּתִיבְתֶּם :
 תִּכְתְּבֶנָּה : כָּתַב : נִכְתַּב : כָּתַבְנִי : כְּתִיבֵנוּ : כָּתַבְהָ :
 תִּכְתְּבֶנָּה : כָּתַב : כְּתִיבְתֶּם : כָּתַבְתֶּם : כְּתִיבְתֶּם :
 מָשַׁל : מָשַׁל : מָשַׁל : מָשַׁל : אִמְשַׁל : מְשַׁלּוּ : דִּבֵּר :
 יִסְפְּרוּ : סִפְּרָה : סִפְּרָתֶם : שָׁמַר : סָפַר : שָׁמְרָתָּ :
 שָׁמְרוּ : אִסְפַּר : שָׁמַר : שָׁמְרוּ : תִּשְׁמְרוּ : יִסְפַּר :
 שָׁמַר : אִשְׁמַר : יִשְׁמַר :

Write:—

The following forms of כָּתַב; perfect, third plur., second fem. sing., first sing., second plur. fem.; imperfect, third sing. masc., second plur. fem., third plur. masc., second

sing. fem., third sing. fem.; imperative, second sing. masc., second plur. masc.; infinitive, abs.; participle, p.

Thou (M.) ruledst. They ruled. Thou (M.) wilt rule. They (M.) will rule. He counted. Thou (M.) countedst. She watched. I watched. They (M.) will rule. Counting. Ye (M.) watched. We watched. Count ye (M.). Watched. She will watch. Thou (M.) wilt count. We shall watch. Ye (M.) will count. They (M.) will watch. Saying. I will carefully count.



XI.

THE SECOND STEM.

THE second or reflexive stem undergoes the following changes in inflection:—

		PERFECT.	
<i>Sing.</i>			<i>Plur.</i>
3 M.	נִכְתַּב		3 C. נִכְתְּבוּ
3 F.	נִכְתְּבָה		
2 M.	נִכְתַּבְתָּ		2 M. נִכְתַּבְתֶּם
2 F.	נִכְתַּבְתְּ		2 F. נִכְתַּבְתֶּן
1 C.	נִכְתַּבְתִּי		1 C. נִכְתַּבְנוּ

IMPERFECT.

<i>Sing.</i>		<i>Plur.</i>
3 M.	יִכְתֹּב	יִכְתְּבוּ
3 F.	תִּכְתֹּב	תִּכְתְּבִנָּה
2 M.	תִּכְתֹּב	תִּכְתְּבוּ
2 F.	תִּכְתְּבִי	תִּכְתְּבִנָּה
1 C.	אִכְתֹּב	נִכְתֹּב

IMPERATIVE.

2 M.	הִכְתֵּב	2 M.	הִכְתְּבוּ
2 F.	הִכְתְּבִי	2 F.	הִכְתְּבִנָּה

INFINITIVE.

<i>Absolute.</i>		<i>Construct.</i>
הִכְתֵּב	נִכְתֵּב	הִכְתֵּב

PARTICIPLE.

נִכְתֵּב

1. The characteristic of this stem is נ, which, upon being prefixed to the root, forms a syllable in one of three ways : —

1. With the first radical by the help of the short vowel — in the perfect, one form of the infinitive absolute, and the participle.

2. With an assumed ה and the short vowel, after assimilation to the first radical, in the imperative and the infinitive.

3. With the personal preformative [IX. 3, 1, 6] and the short vowel, after assimilation to the first radical, in the imperfect.

2. The vowel of the base varies in this as in the first stem. In the perfect it is —; in the imperfect, the imperative, and the infinitive construct, —, preceded by a pretonic —; in the infinitive absolute, —, sometimes —. In the participle the — of the perfect is simply lengthened to a mutable —.

Exercises.

Read:—

נִכְתְּבוּ : יִכְתְּבוּ : הִכְתְּבֶנָּה : הִכְתֵּב : נִכְתֵּב :
 נִכְתְּבָה : יִכְתֵּב : הִכְתְּבִי : אִכְתֵּב : תִּכְתֵּב :
 נִכְתְּבֶתֶם : נִכְתְּבֶתָ : תִּכְתְּבוּ : נִכְתֵּב :
 נִשְׁמְרוּ : יִסְפֹּר : נִדְבְּרוּ : נִמְשְׁלָה : נִשְׁמְרוּ :
 הִשְׁמְרוּ : תִּשְׁמְרוּ : הִשְׁמְרוּ :

Write:—

The following forms of this stem: perfect, first plur., first sing., third sing. masc., second plur. masc., second sing. masc.; imperfect, third sing. fem., second plur. fem., third plur. fem., second sing. fem.; imperative, second sing. masc., second plur. masc.; infinitive, abs.; participle.

Conversing. I resembled. They (M.) will be counted. Thou (M.) wilt take heed. Take ye (M.) heed. Thou (M.) tookest heed. Take thou (M.) heed. Ye (M.) resembled.

XII.

THE THIRD STEM.

THE third or causative stem, active and passive, takes the following forms:—

PERFECT.

<i>Active.</i>			<i>Passive.</i>		
SING.	PLUR.		SING.	PLUR.	
3 M. הִכְתִּיב	C. הִכְתִּיבוּ	}	3 M. הִכְתֵּב	C. הִכְתֵּבוּ	}
3 F. הִכְתִּיבָה			3 F. הִכְתֵּבָה		
2 M. הִכְתִּבְתָּ	הִכְתִּבְתֶּם		2 M. הִכְתֵּבְתָּ	הִכְתֵּבְתֶּם	
2 F. הִכְתִּבְתְּ	הִכְתִּבְתֶּן		2 F. הִכְתֵּבְתְּ	הִכְתֵּבְתֶּן	
I C. הִכְתִּבְתִּי	הִכְתִּבְנוּ		I C. הִכְתֵּבְתִּי	הִכְתֵּבְנוּ	

IMPERFECT.

3 M. יִכְתֹּב	יִכְתֹּבוּ	3 M. יִכְתֹּב	יִכְתֹּבוּ
3 F. תִּכְתֹּב	תִּכְתֹּבְנָה	3 F. תִּכְתֹּב	תִּכְתֹּבְנָה
2 M. תִּכְתֹּב	תִּכְתֹּבוּ	2 M. תִּכְתֹּב	תִּכְתֹּבוּ
2 F. תִּכְתֹּבִי	תִּכְתֹּבְנָה	2 F. תִּכְתֹּבִי	תִּכְתֹּבְנָה
1 C. אִכְתֹּב	נִכְתֹּב	1 C. אִכְתֹּב	נִכְתֹּב

IMPERATIVE.			
	<i>Active.</i>		<i>Passive.</i>
	SING.	PLUR.	
2 M.	הִכָּתֵב	הִכָּתִיבוּ	WANTING.
2 F.	הִכָּתִיבִי	הִכָּתִיבְנָה	
INFINITIVE.			
	ABS.	CONST.	ABS.
	הִכָּתֵב (י)	הִכָּתִיב	הִכָּתֵב
			CONST.
			הִכָּתֵב
PARTICIPLE.			
	מִכָּתִיב		מִכָּתֵב

1. The characteristic of this stem is properly ה, followed in the active by ׀, and in the passive by ׀; but both of these elements are variously modified.

1. The consonant yields to the other preformatives when they are used [IX. 3, 1, *b*].

2. The vowel of the active is weakened to in the perfect, but retained in all other cases; that of the passive is corrupted to (ö) in most regular verbs, but retained sometimes before שׁ.

2. The vowel of the base, —

1. In the active originally in the perfect, but elsewhere, —

a. Whether or , becomes in forms without affirmatives (except the imperative second masc. and the infinitive abs.), and also in those with affirmatives consisting of vowels [IX. 3, 2, *a*].

b. The becomes in the forms just excepted, and those of the imperfect and the imperative having syllabic affirmatives [IX. 3, 2, b, (b)].

c. The remains in forms of the perfect with syllabic affixes [*id.* b, c].

2. In the passive originally , remains, except in the infinitive absolute, where it becomes , and in the participle, where it is lengthened to .

3. The participle takes the prefix מ.

4. The imperative of the passive occurs so seldom (twice) that it is omitted from the paradigms.

Read:—

Exercises.

מִכְתָּב: הַכְּתִיב: הַכְּתִיב: הַכְּתִיבוּ: נִכְתָּב:
הַכְּתִיב: תִּכְתְּבֶנָּה: תִּכְתֵּיב: הַכְּתִיבָה: הַכְּתִיבָתִּי:
יִכְתְּבוּ: תִּכְתְּבֶנָּה: הַכְּתִיבוּ: תִּכְתְּבִי: יִכְתֵּיב:
הַכְּתִיבָתִּי: הַכְּתִיבְתֶּם: הַכְּתִיבְתֶּן: יִכְתִּיבוּ: הַכְּתִיבְתִּי:
הַמְשִׁיל: יִדְבִּיר: הַמְשִׁיל: תִּמְשִׁיל: הַמְשִׁיל:
יִמְשְׁלוּ: מִמְשִׁיל:

Write:—

The following forms of this stem: perfect, A. first plur., P. third sing. fem., P. second plur. fem., A. second plur. masc., P. third plur., A. first sing., A. second sing. fem., P. second

sing. masc.; imperfect, A. third sing. fem., P. third sing. masc., P. second plur. fem., A. first plur., A. second plur. masc., P. first sing., A. second sing. masc., P. second sing. masc., P. second sing. fem.; imperative, second sing. fem., second plur. fem.; infinitive, A. abs., P. abs.; participle, A.

I will make rule. Ye (M.) made rule. She will subdue. Subdue thou (M.). Made to rule. We were made to rule. Thou (M.) wilt be made to rule.



XIII.

THE FOURTH STEM.

THE fourth or intensive stem, active and passive, is thus inflected:—

PERFECT.

<i>Active.</i>			<i>Passive.</i>		
SING.	PLUR.		SING.	PLUR.	
3 M. כָּתַב	C. כָּתְבוּ	}	3 M. כָּתַב	C. כָּתְבוּ	}
3 F. כָּתְבָה			3 F. כָּתְבָה		
2 M. כָּתַבְתָּ	כָּתַבְתֶּם		2 M. כָּתַבְתָּ	כָּתַבְתֶּם	
2 F. כָּתַבְתְּ	כָּתַבְתֶּן		2 F. כָּתַבְתְּ	כָּתַבְתֶּן	
1 C. כָּתַבְתִּי	כָּתַבְנוּ		1 C. כָּתַבְתִּי	כָּתַבְנוּ	

IMPERFECT.

<i>Active.</i>		<i>Passive.</i>	
SING.	PLUR.	SING.	PLUR.
3 M. יִכְתֹּב	יִכְתְּבוּ	3 M. יִכָּתֵב	יִכָּתְבוּ
3 F. תִּכְתֹּב	תִּכְתְּבֶנָּה	3 F. תִּכָּתֵב	תִּכָּתְבֶנָּה
2 M. תִּכְתֹּב	תִּכְתְּבוּ	2 M. תִּכָּתֵב	תִּכָּתְבוּ
2 F. תִּכְתְּבִי	תִּכְתְּבֶנָּה	2 F. תִּכָּתְבִי	תִּכָּתְבֶנָּה
1 C. אִכְתֹּב	נִכְתֹּב	1 C. אִכָּתֵב	נִכָּתֵב

IMPERATIVE.

2 M. כִּתֹּב	כִּתְּבוּ
2 F. כִּתְּבִי	כִּתְּבֶנָּה

WANTING.

INFINITIVE.

ABS.	CONST.	ABS.	CONST.
כִּתֹּב	כִּתֵּב	כִּתֹּב	כִּתֵּב

PARTICIPLE.

מִכְתֵּב	מִכְתֵּב
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1. The characteristic of this stem is the *daghesh forte* in the second radical.

2. The vowel preceding the doubled letter, —

1. In the active, originally ִ, is weakened to ְ in the perfect, but preserved in all other cases.

2. In the passive is ִ.

3. The vowel following the doubled letter, —

1. In the active was originally in the perfect, elsewhere . The latter vowel is regularly lengthened to . The former, also, often becomes in forms without affirmatives, but remains in forms with syllabic affirmatives. In the infinitive absolute the vowel is sometimes , as in I.

2. In the passive originally , becomes, in the infinitive absolute, ; in the participle, ; elsewhere remaining unchanged.

In a simple, independent sentence, the subject, if the predicate be a substantive, precedes it; if the predicate be a verb, the subject follows it, but precedes the object. The arrangement of a sentence, however, may be changed for the sake of emphasizing one of its members.

Read: —

Exercises.

כָּתַבְתִּי : כָּתַבְתָּ : כָּתַבְתִּי : כָּתַבְתָּ : כָּתַבְתִּי :
 מָכַתְבִּי : כָּתַבְתָּ : יָכַתְבִּי : תָּכַתְבִּי : תָּכַתְבִּי :
 תָּכַתְבִּי : יָכַתְבִּי : כָּתַבְתָּ : כָּתַבְתָּ : כָּתַבְתָּ :
 כָּתַבְתָּ : תָּכַתְבִּי : תָּכַתְבִּי : כָּתַבְתָּ : תָּכַתְבִּי : אָכַתְבִּי :
 כָּתַבְתָּ : תָּכַתְבִּי :
 סָפַר : דָּבַר* : תָּדַבֵּר : מִמְשַׁל : מְסַפֵּר : סִפְרִי :
 יִדְבְּרוּ : דִּבְרֵת : יִסְפְּרוּ : נִסְפֵּר : מְדַבֵּר : יִדְבְּרוּ :
 דָּבַר : דִּבְרֵתִי : דִּבְרֵנוּ : תִּסְפֵּר : נִדְבֵּר : הוּא אֲשֶׁר

* This verb, like two others, has *s^ghol* instead of *šere*, except in pause.

דָּבַר יְהוָה : אֶסְפֹּר כָּל-אֲשֶׁר דָּבַר יְהוָה : אֶל-מִי
 * דָּבַר-תִּי :

Write :—

The following forms of this stem : perfect, A. first plur., P. third sing. fem., P. second plur. fem., A. second plur. masc., P. third plur., A. third sing. masc., A. second sing. masc., P. first sing., A. second sing. fem.; imperfect, A. third sing. fem., P. second sing. fem., A. first plur., A. second sing. fem., P. third plur. masc., P. third sing. masc., A. second plur. masc., A. first sing., P. first plur., P. second plur. fem.; imperative, second sing. fem., second sing. masc.; infinitive, A. const., P. const.; participle, P.

She spake. Ye (M.) spake. He will speak. I told. Tell ye (M.). Thou (F.) spakest. Speak ye (F.). It will be told. They (F.) will speak. He will tell. I will tell. It will be spoken. I, Yahweh, spake. What spakest thou (M.) to Ribhkah?

VOCABULARY.

אֶל (almost always with <i>makkeph</i>), to, toward.		כָּל (with <i>makkeph</i> , כָּל), M., the whole, all.
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* The six letters which may take *daghesh lene* [I. 2, 3] omit it, not only when the preceding vowel [III. 3, 1, 6] belongs to the same word, but also when it is the final vowel of a word closely connected with the one in which they stand.

XIV.

THE FIFTH STEM.

THE fifth or reflexively intensive stem gives rise to the following forms :—

PERFECT.

<i>Sing.</i>		<i>Plur.</i>
3 M.	הִתְבַּתֵּב	3 C. הִתְבַּתְּבוּ
3 F.	הִתְבַּתְּבָה	
2 M.	הִתְבַּתְּבֹתָ	2 M. הִתְבַּתְּבֹתֶם
2 F.	הִתְבַּתְּבֹתְיָ	2 F. הִתְבַּתְּבֹתֶינָה
I C.	הִתְבַּתְּבֹתִי	I C. הִתְבַּתְּבֹתֵנוּ

IMPERFECT.

3 M.	יִתְבַּתֵּב	3 M. יִתְבַּתְּבוּ
3 F.	תִּתְבַּתֵּב	3 F. תִּתְבַּתְּבֹנָה
2 M.	תִּתְבַּתֵּב	2 M. תִּתְבַּתְּבוּ
2 F.	תִּתְבַּתְּבִי	2 F. תִּתְבַּתְּבֹנָה
I C.	אֶתְבַּתֵּב	I C. נִתְבַּתֵּב

IMPERATIVE.

*Sing.**Plur.*

2 M.

הִתְבַּתֵּב

2 M.

הִתְבַּתְּבוּ

2 F.

הִתְבַּתְּבִי

2 F.

הִתְבַּתְּבֶנָּה

INFINITIVE.

ABS.

CONST.

הִתְבַּתֵּב

הִתְבַּתֵּב

PARTICIPLE.

מִתְבַּתֵּב

1. The characteristic of this stem is **ת** prefixed to the fourth. This consonant forms a syllable—

1. With the preformatives, by the aid of the short vowel ְ, in the imperfect and the participle.

2. With an assumed **ה**, by the aid of the same short vowel, in all other cases.

2. The vowel preceding the doubled radical is the original ֶ throughout the stem.

3. The vowel following the second radical, originally ֶ in the perfect, but elsewhere ֶ, usually becomes ֶ in forms without affirmatives, but regularly remains or becomes ֶ in forms with syllabic affirmatives.

4. This stem also has a passive, which, however, occurs so seldom that its inflection is omitted.

*Read:—**Exercises.*

הִתְפַּתְּבוּ : מִתְפַּתֵּב : תִּתְפַּתְּבוּ : הִתְפַּתְּבִי :
 אֲתִפַּתֵּב : תִּתְפַּתְּבִי : יִתְפַּתְּבוּ : הִתְפַּתְּבֶתָן :
 הִתְפַּתְּבָה : תִּתְפַּתֵּב : הִתְפַּתְּבִי : הִתְפַּתְּבֶתָ :
 מְדַבֵּר : אֲשַׁתְּמַר : יִשְׁתְּמַר : יִתְמַשֵּׁל :

Write:—

The following forms of this stem: perfect, second sing. fem., third sing. masc., third plur., second plur. masc., first plur.; imperfect, third sing. masc., second plur. fem., third plur. fem., second sing. fem., first plur.; imperative, second sing. masc., second plur. fem.; infinitive, abs., const.

I am like. We addressed. They will observe. Ye (F.) will be like. Observe thou (M.). Ye (M.) will address. They observed all which I spake.



XV.

THE GENDERS AND NUMBERS OF THE NOUN.

THE Hebrew noun, though it has almost entirely lost the terminations distinguishing the cases, has preserved the distinctions of gender and number.

1. These relations are distinguished as follows:—

1. The noun has two genders.

a. The masculine has, in the singular, no peculiar mark.

b. The feminine commonly, but not necessarily, takes a termination : —

(*a*) Sometimes, especially in participles, ת, but —

(*b*) Usually תָּ, derived from the above by dropping ת and lengthening a preceding —.

2. There are three numbers : —

a. The singular has already been discussed.

b. The dual has the termination יָם, which, in the feminine, is appended to the original termination ת.

c. The plural takes, —

(*a*) In masculines, and a few feminines, יָם.

(*b*) In feminines, and a few masculines, יָת.

2. The addition of these terminations often produces changes in the noun to which they are affixed.

1. The feminine termination ת, being attached to the noun by means of a helping vowel [IV. 2], does not attract the tone, but it sometimes causes the vowel immediately preceding it to be shortened.

2. The other terminations attract the tone and occasion a new division of syllables ; the pretonic syllable then retains or receives a long vowel, while mutable vowels more remote from the accent disappear [V. 2].

3. Adjectives are treated in all respects as nouns of the same form.

Exercises.

Read, giving only the gender and number : —

סוּם : סוּסִים : סוּסָה : סוּסוֹת : סוּסָתִים : סוּסִים :

נָדִיב : נָדִיבָה : נָדִיבִים : נָדִיבָתִים : מַצָּב : מַצָּבִים :

מִצְבוֹת׃ כְּתֹב׃ כְּתִיבָת׃ כְּתִיבִים׃ כָּבֵד׃ כְּבִדָּה׃
 כְּבִדְתִּים׃ מְלָךְ׃ מְלָכָה׃ מְלָכוֹת׃

Write:—

The sing. fem., plur. masc., dual fem., plur. fem., and dual masc. of מִצְבוֹ; the plur. and dual of כְּתִיב; the dual and plur. of כְּבִדָּה; the plur. and dual of כָּבֵד; the sing. fem. and plur. fem. of מְלָכָה; the plur. masc., dual masc., and plur. fem. of מְלָכָה; the plur. and dual of כָּבֵד.



XVI.

THE STATES OF THE NOUN.

An effect similar to that of the terminations distinguishing the genders and the numbers is produced by a dependent word or clause, especially in the case of the genitival relation. The form which the governing noun then takes is called the *construct*, in distinction from the usual or *absolute state*. (Comp. the infinitive.) The dependent noun suffers no change.

1. In masculines the construct differs from the absolute state, —

1. In the singular, if at all, in that a mutable vowel in the ultima is shortened, in the penultima disappears.

2. In the dual and plural, in that a pretonic vowel disappears, while the termination, having lost its ם, becomes ב.

2. In feminines the construct differs from the absolute, if at all, —

1. In the singular, in that the original ending הָ is restored to תְּ , while a pretonic vowel disappears.

2. In the dual, in that, although the characteristic of the feminine, ת , is retained, the word is in other respects treated like a masculine plural.

3. In the plural, in that a pretonic vowel disappears.

3. The construct of a masculine having a feminine form, or a feminine having a masculine form, is an abbreviation of the given form without regard to gender.

It is clear, from the nature of the construct, that it cannot be separated from the dependent noun.

Exercises.

Read, giving only the gender, number, and state : —

סוּסִים : סוּסָת : סוּסִים : סוּסִיתִי : סוּסִי : סוּסוֹת :
 סוּסָה : נָדִיב : נָדִיבוֹת : נָדִיבִי : מַצֵּב : מַצְבֹּת :
 מַצְבֵּיתִי : כְּתָב : כְּתָבוֹת : כְּתָבָת : כָּבֵד : כְּבֹדֶת :
 כְּבֹדִי : מֶלֶךְ : מַלְכוֹת : מַלְכֵּתִי :

Write : —

The following constructs : dual masc., plur. masc., dual fem., plur. fem., and sing. masc. of מִוֵּב ; dual and plur. of צִמְדִּי ; sing. and plur. of בְּתוּלָה ; sing. and dual of יָד ; sing. masc., plur. fem., and sing. fem. of מִשָּׁל ; plur. fem., plur. masc., dual masc., and sing. fem. of זָקֵן ; plur. and dual of בֶּסֶךְ .

XVII.

THE NOUN WITH SUFFIXES.

WHEN the dependent genitive is a personal pronoun it is more or less abbreviated and attached as a suffix to the construct of the governing noun. The noun itself is then often farther modified in accordance with the laws of accent and quantity.

1. The personal suffixes in both genders and numbers, for both numbers of the noun, are : —

WITH SINGULAR NOUNS.

<i>Sing.</i>		<i>Plur.</i>
I C.	אֲנִי <i>my.</i>	I C. אֲנֵינוּ <i>our.</i>
2 M.	אַתָּה <i>thy.</i>	2 M. אַתְּכֶם <i>your.</i>
2 F.	אַתְּ <i>thy.</i>	2 F. אַתְּכֶן <i>your.</i>
3 M.	הוא <i>his.</i>	3 M. הֵם <i>their.</i>
3 F.	היא <i>her.</i>	3 F. הֵנָּה <i>their.</i>

WITH PLURAL NOUNS.

I C.	אֲנִי <i>my.</i>	I C. אֲנֵינוּ <i>our.</i>
2 M.	אַתָּה <i>thy.</i>	2 M. אַתְּכֶם <i>your.</i>
2 F.	אַתְּ <i>thy.</i>	2 F. אַתְּכֶן <i>your.</i>
3 M.	הֵם <i>his.</i>	3 M. הֵם <i>their.</i>
3 F.	הֵנָּה <i>her.</i>	3 F. הֵנָּה <i>their.</i>

2. The suffixes for plural nouns, as above given, include the termination of the construct masculine; yet they are used entire with feminine nouns, so that feminines in the plural with suffixes regularly have a two-fold designation for their number.

3. The effect upon the noun depends upon the nature of the suffixes.

1. Those, whether monosyllables or dissyllables, beginning or ending with an accented vowel usually occasion a new division of syllables, which requires that the vowel in the final syllable of the noun, if short, be lengthened. These are the *light suffixes*. Their effect upon the noun is commonly that of the termination of the plural.

2. Those monosyllabic suffixes forming a single closed syllable attached to a noun by a vocal *she'wa*, though they take the accent, do not occasion a new division of syllables, and therefore regularly require no further change than that of the construct singular. These are the medium suffixes, or the *heavy suffixes of the singular*.

3. Those dissyllabic suffixes beginning with a vowel, which are accented on the last syllable, require that the noun to which they are attached be shortened to the utmost, viz., to the form found in the construct plural. These are the *heavy suffixes of the plural*.

Exercise.

Attach:—

The suffixes of the first sing. and second plur. masc. to the singular of סוּם; those of the third sing. masc. and second plur. fem. to the plural of לָכֶם; those of the second sing. fem. and first sing. to the singular of מִצֵּב; those of the first plur. and the second plur. masc. to the

plural of נִרְכָּה; those of the third plur. fem. and second sing. masc. to the singular of סִיסָה; those of third sing. masc. and second plur. masc. to the singular of נִרְיָב.



XVIII.

THE CLASSES OF NOUNS.

A NOUN may be entirely immutable, or it may have one or two mutable vowels. Nouns may, therefore, be divided into classes distinguished by the degree to which, or the manner in which, they are affected by the addition of terminations, as well as by their connection with dependent words. The number of these classes cannot be reduced to fewer than five. Into one of these five classes, however, falls every regular noun, whether masculine or feminine.

1. The first class includes all nouns which are immutable; naturally, therefore, no feminines distinguished by a termination.
2. The second class includes nouns, whether masculine or feminine, otherwise immutable, which have a mutable vowel in the penultima.
3. The third class includes nouns, otherwise immutable, which have a mutable vowel in the ultima, even when the last syllable is the feminine termination.

4. The fourth class includes nouns, otherwise immutable, which have a mutable vowel in each of the last two syllables, one of which may be the feminine termination.

5. The fifth class includes the so-called *segholates* (nouns originally monosyllabic, between whose last two radicals a helping vowel has been introduced), and feminines derived from them, or, by the addition of ת with a helping vowel, made to resemble them.

Exercise.

To which of the classes does each of the following words belong? —

סוּם : דָּבָר : נְדִיב : מָקוֹם : סוּסָה : בָּקָר : כֵּתֵב :
 בְּתוּלָה : מִצֵּב : לֵבָב : מִשַּׁל : טוֹב : מִשְׁקָל : נְדָבָה :
 מִנְקָת :

XIX.

NOUNS OF THE FIRST CLASS.

THE following table exhibits a noun of the first class in the singular and plural, absolute and construct, with and without suffixes : —

<i>Sing.</i>		<i>Plur.</i>	
ABS.	סוּם	ABS.	סוּסִים
CONST.	סוּם	CONST.	סוּסֵי

	<i>Sing.</i>	<i>Plur.</i>
<i>Sing.</i> I C.	סוּסִי	סוּסִי
2 M.	סוּסֵיד	סוּסֵיד
2 F.	סוּסִידָּ	סוּסִידָּ
3 M.	סוּסוֹ	סוּסוֹ
3 F.	סוּסָהּ	סוּסָהּ
<i>Plur.</i> I C.	סוּסֵינוּ	סוּסֵינוּ
2 M.	סוּסֵיכֶם	סוּסֵיכֶם
2 F.	סוּסֵיכֶן	סוּסֵיכֶן
3 M.	סוּסֵהֶם	סוּסֵהֶם
3 F.	סוּסֵהֶן	סוּסֵהֶן

1. The plural with suffixes may be distinguished from the singular by the ך in each of its forms.

2. The dual סוּסִים, const. סוּסִי, with suffixes would be the same as the plural.

3. The ending ךָּ, the remnant of a termination for the accusative, is sometimes attached to nouns to indicate the limit of motion. It is distinguished from the feminine termination by the fact that it is not accented.

Exercises.

Read:—

סוּסֵיהֶם: סוּס: סוּסֵינוּ: סוּסִי: סוּסוֹ: סוּסֶיךָ:
 סוּסָה: סוּסֵיכֶם: סוּסָיו: סוּסְכֶם: צֶאֱנָד: צֶאֱנָם:
 שְׂמֹאלָה: טוֹבְכֶם: צֶאֱנִי: שְׂמֹאלוֹ: טוֹבְךָ: טוֹב
 זֶאֱנִי: צֶאֱן אֲבָרָהֶם: טוֹב צֶאֱן אֲבָרָהֶם: אֶסְפֵּר
 כָּל־טוֹב יְהוָה: מִה־טוֹבוֹ: עַל־שְׂמֹאלי:

Write:—

My horses. Your (F.) horses. Thy (F.) horse. Thy (F.)
 horses. Her horses. Thy (M.) horse. Your (M.) horse.
 Their (F.) horse. My left hand. Our flock. Thy (M.)
 goodness. Their (F.) flock. Your (M.) goodness. The best
 (goodness) of them (F.). The best of our flock. I will keep
 thy (M.) flock. On the left of the flock.

VOCABULARY.

אֲבָרָהֶם, M., <i>Abraham</i> (Abraham).	עַל, <i>on, upon, over, concerning.</i>
טוֹב, M., <i>goodness, col. riches.</i>	צֶאֱן, C., <i>flock, small cattle.</i>
עִיר, plur. (irreg.), עָרִים; const.,	שְׂמֹאל, M., <i>left hand.</i>
עָרִי, F., <i>city.</i>	

XX.

THE ARTICLE.

THE Hebrew language, though it has no indefinite, has a definite article, which appears in a variety of forms, and has important uses.

1. It is always a mere prefix.

2. Its form varies with the character of the sound to which it is prefixed.

1. It is most commonly $\cdot\text{ה}$.

2. It is ה , without the *daghesh forte*, —

a. Often before a consonant, not a guttural, pointed with a *she'wa*, unless the consonant be one of the letters $\text{ב}, \text{ג}, \text{ד}, \text{ז}, \text{ח}, \text{ט}$ [III. 3, 2, *b*];

b. Usually before ה and ו with anything but ֿ (*ā*) or ֿֿ [III. 3, 2, *a*, (*a*)].

3. It is ה־ [comp. VI. 4, 2, *a*, (*b*)], —

a. Before ה and ו with an unaccented ֿ ;

b. Before ה with ֿ or ֿֿ .

4. It is ה־ [III. 3, 2, *a*, (*b*)], —

a. Before כ or ק ;

b. Before ו with any other vowel than ֿ ;

c. Before ה and ו with an accented ֿ .

3. A few peculiarities in the use or omission of the article deserve notice.

1. An adjective (or demonstrative pronoun) used attributively takes the article if the noun qualified is definite, but when the adjective is used as a predicate it omits the article.

2. A noun is definite without the article if it has a suffix, or if it is a proper name.

3. A construct followed by a definite genitive may be either definite or indefinite, and, since the construct does not take the article, this ambiguity can only be avoided by a change of construction.

4. The word כל with a definite noun means *all*, with an indefinite one, *every*.

Exercises.

Read:—

הַפִּיּוּם : הַצֵּאן : הַחוּצָה : הַמְדַּבֵּר : הָעִיר :
 הָעָרִים : הָאִישׁ : טוֹבִי : עִיר נְחֹר : חוּצוֹת הָעִיר :
 טוֹב צֵאָנוּ : כָּל-סוּם : כָּל-הָעִיר : אִישׁ טוֹב : הִיא
 הָעִיר : מָה חָעָרִים אֲשֶׁר דִּבַּרְתָּ : דִּבֵּר אֶל-הָאִישׁ
 הַהוּא : הַיּוֹם : יוֹם יְהוָה : אֵתָה הָאִישׁ :

Write:—

The horses. All the streets of the city. Their (M.) flock. The best of their (F.) flock. A goodly city. The left hand of a man. This man (is) good. This is the man (of) whom he spake. Who is the man speaking? The best of the flock of Abraham. A good man will speak that which is good (the good).

VOCABULARY.

אִישׁ, plur. irreg., M., *man, husband*.

חוּצָה, plur. irreg., D., *street, outside*.

טוֹב, *good, fair*.

יּוֹם, plur. irreg., M., *day*.

נְחֹר, M., *Nahor (Nahor)*.

XXI.

THE OBJECT.

THE object of a verb may be either a noun or a pronoun.

1. If a noun, —

1. When indefinite, its relation to the verb is usually known only from its position in the sentence.

2. When definite, it is commonly preceded by the particle **את**, with *makkeph* **את**.

2. If a pronoun, —

1. It may be appended as a suffix to the particle **את**.

a. Thence arise the following forms:—

<i>Sing.</i> I C.	אותִי	<i>Plur.</i> אותֵנו
2 M.	אותֶךָ	אתֶּכֶם
2 F.	אותְךָ	אתֶּכֶן
3 M.	אותוֹ	אותָם
3 F.	אותָהּ	אותָן

b. Note that—

(a) The stem is **את** (**את**), except in the forms of the second person plural, where it is **את**.

(b) The suffixes differ from those of the noun only in the connecting vowel of the second person singular feminine and the first person plural, where ִ takes the place of ִ.

2. It may be appended as a suffix to the verb.

a. The usual forms of the suffixes of the verb are :—

SINGULAR.		
	After a consonant.	After a vowel.
	<i>Perfect.</i>	<i>Impf. and Impa.</i>
I C.	נִי	נִי
2 M.	יָ	יָ
2 F.	$\text{יָ}, \text{יָ}, (\text{יָ})$	יָ
3 M.	$\text{וְ}, \text{וְ}, \text{וְ}$	וְ
3 F.	$\text{וְ}, \text{וְ}$	וְ
PLURAL.		
I C.	נִי	נִי
2 M.	כֶּם	כֶּם
2 F.	כֶּן	כֶּן
3 M.	$\text{ם}, \text{ם}$	ם
3 F.	$\text{ן}, \text{ן}$	ן

b. The imperfect without affirmatives, sometimes, especially in pause, assumes a strengthened form before certain of the suffixes. The verb is then increased by נִי , of which the vowel is changed to יָ , while the consonant either assimilates that of the suffix or is itself assimilated. Hence :—

SINGULAR.

I C.	נָנִי (נָנִי),	then	נָנִי;
2 M.	נָדִי	“	נָדִי;
3 M.	נָהוּ	“	נָהוּ;
3 F.	נָה	“	נָה;

PLURAL.

I C.	נָנִי	“	נָנִי.
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3. The effect of the suffixes upon the vocalization of the verb differs in different stems and in different parts of the same stem. The details will appear in the next two chapters. The following is a general statement:—

a. In the perfect of stem I. the changes in the vocalization, like those in the noun, conform to the general laws of accent and quantity [V. 2].

b. In the rest of the verb the changes which take place follow the analogy of those produced by the addition of the affirmatives.

Read:—

Exercises.

אוֹתְנִי : אֶתְכֶן : אֶתְדֶּ : אוֹתְהָ : אֶתְם : שְׁמַר אֶת-
 אֲשֶׁר דִּבַּרְתִּי : יִשְׁמַר יְהוָה אוֹתְךָ : אֶסְפֵּר אֶת-טוֹב
 יְהוָה : סֵפֶר אֶת-הַצֵּאֵן אֲשֶׁר יִשְׁמַר אוֹתוֹ : דִּבַּר טוֹב

עַל־אַבְרָהָם : כְּתִבֵּנִי : כְּתִבְכֶּם : יִכְתֹּבְךָ : יִכְתֹּבְכֶן :
 כְּתִבֶּהוּ : הִכְתִּיבְךָ : יִכְתִּיבוּהָ : כְּתִיבֵנוּ : יִכְתִּיבֵנוּ :
 יִכְתֹּבְךָ :

Write:—

Me. Thee (F.). Him. You (M.). Them (F.). Who can (will) number my flock? She kept you (M.). I will tell all which thou (M.) saidst.

He kept him. We counted them (F.). I will keep her. Ye (M.) will keep us. Make him rule. We made him rule.



XXII.

THE VERB WITH SUFFIXES.

THE following table exhibits the perfect of the primitive stem in both numbers and all the persons with the suffixes just described. The forms omitted are such as are not used, because they would be either ambiguous or unnecessary. Some of those which are given do not happen to occur in the Bible, but they were doubtless used when the language was spoken.

WITH SINGULAR SUFFIXES.

	3D SING. MASC.	3D SING. FEM.	2D SING. MASC.	2D SING. FEM.
I C.	כְּתִבֵּנִי	כְּתִבְתֵּנִי	כְּתִבְתֵּנִי	כְּתִבְתֵּנִי
2 M.	כְּתִבְךָ	כְּתִבְתְּךָ	_____	_____
2 F.	כְּתִבְךָ	כְּתִבְתְּךָ	_____	_____
3 M.	כְּתִבְהוּ	כְּתִבְתְּהוּ	כְּתִבְתְּהוּ	כְּתִבְתְּהוּ
	כְּתִבּוּ	כְּתִבְתּוּ	כְּתִבְתּוּ	כְּתִבְתּוּ
3 F.	כְּתִבְהָ	כְּתִבְתְּהָ	כְּתִבְתְּהָ	כְּתִבְתְּהָ

WITH PLURAL SUFFIXES.

I C.	כְּתִבְנוּ	כְּתִבְתְּנוּ	כְּתִבְתְּנוּ	כְּתִבְתְּנוּ
2 M.	כְּתִבְכֶּם	_____	_____	_____
2 F.	כְּתִבְכֶּן	_____	_____	_____
3 M.	כְּתִבְתֶּם	כְּתִבְתֶּם	כְּתִבְתֶּם	כְּתִבְתֶּם
3 F.	כְּתִבְתֶּן	כְּתִבְתֶּן	כְּתִבְתֶּן	כְּתִבְתֶּן

1. In the third sing. masc., כְּתִב, —

1. Before light suffixes, becomes כְּתִב.

2. Before heavy ones, כְּתִב.

2. In the third sing. fem., which is used only with light suffixes, כְּתִבְהָ, recovering a lost ת, —

WITH SINGULAR SUFFIXES.

1ST SING.	3D PLUR.	2D PLUR. MASC.	1ST PLUR.
_____	כְּתַבְנִי	כְּתַבְתִּינִי	_____
כְּתַבְתִּיךָ	כְּתַבְתִּיךָ	_____	כְּתַבְנִיךָ
כְּתַבְתִּיךָ	כְּתַבְתִּיךָ	_____	כְּתַבְנִיךָ
כְּתַבְתִּיהוּ	כְּתַבְתִּיהוּ	כְּתַבְתִּיהוּ	כְּתַבְנִיהוּ
כְּתַבְתִּיו			
כְּתַבְתִּיהָ	כְּתַבְתִּיהָ	כְּתַבְתִּיהָ	כְּתַבְנִיהָ

WITH PLURAL SUFFIXES.

_____	כְּתַבְנִי	כְּתַבְתִּינִי	_____
כְּתַבְתִּיכֶם	_____	_____	כְּתַבְנִיכֶם
כְּתַבְתִּיכֶן	_____	_____	כְּתַבְנִיכֶן
כְּתַבְתִּיכֶם	כְּתַבְתִּיכֶם	כְּתַבְתִּיכֶם	כְּתַבְנִיכֶם
כְּתַבְתִּינֶן	כְּתַבְתִּינֶן	כְּתַבְתִּינֶן	כְּתַבְנִינֶן

1. Before those ending in a consonant, becomes כְּתַבְתִּי. Then, since the accent is on the penultima, the vowel of the suffix must be shortened.

2. Before the suffixes ending in a vowel the verb becomes כְּתַבְתִּי, while the connecting vowel is dropped, and ה, when it occurs, assimilated.

3. In the second sing. masc. כְּתַבְתָּ loses both its first and its last vowel and becomes כְּתַבְתָּ.

4. In the second sing. fem. כְּתַבְתְּ, recovering a lost ךְּ [VI. 1], becomes כְּתַבְתְּךָ, like the first sing., from which, with suffixes of the third person, it can only be distinguished by the context.

5. In the third plur. כְּתַבּוּ, which is used only with light suffixes, becomes כְּתַבּוּךָ.

6. In the second plur. masc. כְּתַבְתֶּם, dropping the final consonant, but restoring and lengthening the original vowel (ֶ) of the suffix, becomes כְּתַבְתֶּמוּ. The second plur. fem., which is not found with suffixes, is supposed to have had the same form.

7. In the first plur. כְּתַבְנוּ becomes כְּתַבְנוּךָ.

Read:—

Exercises.

כְּתַבְתִּין : כְּתַבּוּן : כְּתַבְכֶּם : כְּתַבְתִּי : כְּתַבְנוּךְ :
 כְּתַבּוּךְ : כְּתַבְתִּנוּ : כְּתַבְתָּה : כְּתַבּוּךְ : כְּתַבְנוּךְ :
 כְּתַבְנִי : כְּתַבְתָּךְ : כְּתַבְהוּ : כְּתַבְתִּין : כְּתַבְנוּכֶם :
 כְּתַבְהוּ : כְּתַבְתִּינִי : כְּתַבְכֶּם : כְּתַבְתִּיהָ : כְּתַבְתִּיד :
 כְּתַבְתִּינוּ : כְּתַבְהוּ : כְּתַבְתֶּם : כְּתַבְתִּים :
 כְּתַבְתִּיכֶם : כְּתַבְתִּיהוּ : כְּתַבְנִי : כְּתַבְתִּין : כְּתַבְתִּי :
 שְׁמַרְתִּי : שְׁמַרְךָ : אַתָּה יְהוָה שְׁמַרְתֶּם :

Write:—

The following combinations: first plur. (of the verb) + third plur. masc. (suffix), third sing. fem. + first plur., third sing. masc. + second sing. fem., third plur. + first plur., first sing. + third sing. fem., second sing. masc. + third plur. masc., third sing. masc. + third sing. fem., third plur. + third plur. masc., first plur. + third sing. fem., third plur. + first sing., second plur. + third plur. masc., third sing. fem. + second sing. fem., second sing. masc. + first sing., first plur. + second plur. masc., third sing. fem. + third plur. fem., first plur. + second sing. fem., third sing. masc. + second sing. masc., second sing. masc. + third sing. masc., second sing. masc. + third sing. fem., second sing. fem. + first plur., first sing. + second plur. masc., second sing. fem. + third plur. fem., third sing. masc. + second plur. fem., second sing. fem. + third sing. masc., first sing. + second plur. fem.

We kept him. He kept her. They kept us. She kept you (M.). Ye kept them (F.). They kept me. Thou (M.) keptest them (M.).



XXIII.

THE VERB WITH SUFFIXES (*Continued*).

THE following table exhibits the imperfect, the imperative, and the infinitive, with suffixes:—

WITH SINGULAR SUFFIXES.

<i>Imperfect.</i>			<i>Imperative.</i>	<i>Infinitive.</i>
	3D SING. MASC.	3D PLUR.	2D SING. MASC.	
I C.	יִכְתְּבֵנִי	יִכְתְּבֵנִי	יִכְתְּבֵנִי	{ כְּתִיבֵנִי כְּתִיבֵנִי
2 M.	יִכְתְּבֶךָ	יִכְתְּבֶכֶם	—	{ כְּתִיבְךָ כְּתִיבְכֶם
2 F.	יִכְתְּבֶיךָ	—	—	כְּתִיבְךָ
3 M.	יִכְתְּבוּהוּ	יִכְתְּבוּהוּ	כְּתִיבוּהוּ	כְּתִיבוּ
3 F.	{ יִכְתְּבֶיהָ יִכְתְּבֶיהָ	{ יִכְתְּבֶנָּה —	{ כְּתִיבֶהָ כְּתִיבֶהָ	{ כְּתִיבֶהָ

WITH PLURAL SUFFIXES.

I C.	יִכְתְּבֵנוּ	יִכְתְּבֵנוּ	יִכְתְּבֵנוּ	כְּתִיבֵנוּ
2 M.	יִכְתְּבְּכֶם	—	יִכְתְּבוּכֶם	{ כְּתִיבְכֶם כְּתִיבְכֶם
2 F.	יִכְתְּבְּכֶן	—	יִכְתְּבוּכֶן	{ כְּתִיבְכֶן כְּתִיבְכֶן
3 M.	יִכְתְּבֵם	—	יִכְתְּבוּם	כְּתִיבֵם
3 F.	יִכְתְּבֵנָּה	—	יִכְתְּבוּנָּה	כְּתִיבֵנָּה

1. In the third sing. masc. of the imperfect, **יִכְתֹּב**, —

1. Before the light suffixes, except **־יָ**, and before all the emphatic suffixes, becomes **יִכְתֹּבִי**.

2. Before **־יָ** and the heavy suffixes it becomes **יִכְתֹּבִי** (*yikhtöbh*).

The third sing. fem., second sing. masc., first sing., and first plur. are similarly affected by the suffixes.

2. In the third plur. masc. there is no change when the suffixes are added. This is also the case with the second sing. fem., and the second plur. masc. in both the imperfect and the imperative. In both the imperfect and the imperative, moreover, the second plur. masc. is used for the second plur. fem., as in the perfect.

3. In the second sing. masc. of the imperative, **כָּתֹב**, upon the loss of its **־**, receives the corresponding short vowel instead of **־** [IV. 1, 1] between the first two radicals, and becomes **כְּתֹב** (*köthöbh*).

4. The infinitive construct regularly takes nominal suffixes, before which it assumes the form found in the imperative; but a suffix of the first sing. may be either nominal or verbal, and the infinitive itself sometimes conforms to the imperfect when the suffix is attached to it by a *shewa*.

5. The participles are regarded as nouns, and classified with nouns of the corresponding forms.

6. With reference to the rest of the verb, it is only necessary to call attention to the fact that —

1. In stem III. the imperative **הִכְתֵּב** becomes **הִכְתִּיב** before suffixes; and

2. In stem IV. the vowel **־ֵ** is shortened to **־ִ** before the suffixes having a connecting *shewa*.

*Read:—***Exercises.**

יִכְתְּבֵנִי : יִכְתְּבֵנוּ : כָּתְבוּהוּ : כָּתְבוּדָּ : יִכְתְּבוּדָּ :
 יִכְתְּבֵדָּ : כָּתְבָהּ : כָּתְבְכֶם : יִכְתְּבוּכֶם : יִכְתְּבְכֶם :
 יִכְתְּבֶנָה : תִּכְתְּבֵדָּ : תִּכְתְּבוּהוּ : נִכְתְּבָהּ : תִּכְתְּבִים :
 תִּכְתְּבוּן : אִכְתְּבֵדָּ : נִכְתְּבֶנָּה : תִּכְתְּבוּנוּ : כָּתְבִים :
 כָּתְבוּהוּ : תִּכְתְּבָהּ : נִכְתְּבֵדָּ : כָּתְבוּנִי : כָּתְבוּנִי :
 הִכְתִּיבֵדָּ : הִכְתִּיבֶנָּה : הִכְתִּיבֶנִי : יִכְתִּיבְכֶם :
 הִכְתִּיבוּהוּ : כָּתְבוּנִי : יִכְתְּבֵדָּ : כָּתְבָהּ :
 יִשְׁמְרוּ : נִשְׁמְרוּהוּ : תִּשְׁמְרוּנִי : תִּשְׁמְרוּם :
 אִשְׁמְרֵדָּ : יִשְׁמְרוּהָ : יִשְׁמְרֵדָּ : יְהוּהָ : הִמְשִׁילָם :
 תִּמְשִׁילוּהוּ : יִסְפְּרוּם : דִּבְרֶכֶם :

Write:—

The following combinations with stem I.: infinitive + third plur. fem.; imperfect, third sing. masc. + second sing. masc.; imperative, second sing. masc. + first plur.; infinitive + first sing.; imperfect, third plur. masc. + third sing. masc.; imperative, second sing. fem. + third plur. masc.; imperfect, third plur. masc. + third plur. fem.; imperative, second plur. + third sing. fem.; imperfect, third sing. fem. + second

sing. fem.; imperfect, first plur. + second plur. fem.; imperfect, first sing. + second plur. masc.; imperfect, second plur. + first sing.; imperfect, third sing. fem. + first plur.; imperfect, second sing. fem. + third sing. masc.; imperative, second sing. masc. + third plur. masc.

The following additional forms: III. perfect, second sing. masc. + first plur.; III. perfect, second plur. + third plur. masc.; IV. imperfect, first sing. + second plur. fem.; III. imperative, second sing. fem. + third sing. fem.; IV. perfect, first plur. + second sing. fem.; IV. infinitive + third sing. masc.

Keep us this day. Who will keep them (M.)? Thou madest him rule. Thou, Yahweh, wilt keep them (M.).



XXIV.

THE PREPOSITIONAL PREFIXES.

THERE are certain particles of a prepositional force which are always or often mere prefixes.

1. Of these, **ב**, *in, with*; **כ**, *as, like*; and **ל**, *to, for*, are never separated from the word which they govern.

1. Prefixed to nouns they are pointed as follows:—

a. Without the article, —

(a) Regularly with a simple *she'wa* [III. 1].

(b) Before another *shewa*, with a short vowel [IV. 1].

(c) Before an accented syllable in certain cases, with ְ [V. 2, 2].

b. With the article they simply displace ה.

2. Prefixed to pronouns they give rise to the following combinations :—

a. ב with suffixes :—

	<i>Sing.</i>	<i>Plur.</i>
I C.	בִּי	בָּנוּ
2 M.	בְּךָ, בְּךָ	בְּכֶם
2 F.	בְּךָ	בְּכֶן
3 M.	בוֹ	בָּהֶם, בְּהֵמָה
3 F.	בהּ	בְּהֵנָּה, בְּהֵמָה

b. ב is joined to most of the suffixes by means of the syllable מו (מָה) ; hence—

	<i>Sing.</i>	<i>Plur.</i>
I C.	בְּמוֹנִי	בְּמוֹנֵינוּ
2 M.	בְּמוֹךְךָ	בְּכֶם
2 F.	בְּמוֹךְךָ	(בְּכֶן)
3 M.	בְּמוֹהוּ	בָּהֶם, בְּהֵמָה
3 F.	בְּמוֹהָ	בְּהֵנָּה, בְּהֵמָה

c. ל with suffixes differs from ב only in that it has no forms to correspond with בָּם and בְּהֵנָּה.

2. The particle **מִן**, *from*, is most commonly prefixed to the noun dependent upon it, while pronouns are regularly attached to it as suffixes.

1. Prefixed to nouns this preposition takes a variety of forms.

a. Without the article, —

(a) When the following letter is neither guttural nor vowelless, **ן** is assimilated and *daghesh forte* inserted; hence **מִן**.

(b) When the following letter is a guttural, especially if it is **ך**, the vowel of the preposition sometimes remains unchanged, though the *daghesh* is omitted [III. 3, 2]; so also if the following letter is vowelless, but rarely in the case of **ב**, **ג**, **ד**, **ה**, **ו**, **ז**, **ח**. A vowelless **י** coalesces with the vowel of the preposition.

(c) When the following letter is a guttural, the most usual form of the preposition is **מִי**.

b. With the article the preposition takes the form **מִן**.

2. Prefixed to personal pronouns it is often reduplicated and strengthened, giving rise to the following forms: —

	<i>Sing.</i>	<i>Plur.</i>
I C.	מִמֶּנִּי	מִמֵּנִי
2 M.	מִמֶּךָ, מִמֶּדָּ	מִמְּכֶם
2 F.	מִמֶּדָּ	מִמְּךָ
3 M.	מִמֶּנּוּ	מִמֵּהֶם, מִהֶמָּה
3 F.	מִמֶּנָּה	מִמֵּהֶן, מִהֶנָּה

*Read: —***Exercises.**

בָּדָד: מִמֶּנּוּ: לָהֶם: בְּהִנֵּה: כְּמוֹכָה: מִמֶּד: מִמֶּנָּה:
 לָה: בּוֹ: מִמֶּד: בָּהֶם: בִּי: מִהֶמָּה: בָּכֶם: כְּמוֹנוּ:
 כְּמוֹתָ: כְּצֹאן: בְּשִׁמְאֵל: כְּסוּם: מְחוּץ: לָעִיר:
 כְּעָרִים: מֵאִישׁ: מִצֹּאן: מְחוּץ: דְּבַר אַבְרָהָם
 לְמֹשֶׁה בְּכָל־אֲשֶׁר־לוֹ: סִפְרָה רַבָּקָה כְּאֲשֶׁר הָאִישׁ
 וְדִבֶּר: הַשָּׁמַר־לָךְ מִדְּבַר כְּאֵלֶּה: וְזֹאת הָעִיר אֲשֶׁר
 תִּמְשָׁל בָּהּ: וְדִבֶּר אֶל־הָאִישׁ מְחוּץ לָעִיר: לָמָּה זֶה:
 מִי כְמוֹד יְהוָה:

Write: —

From him. To us. In you (M.). Like thee (F.). In
 thee (M.). From me. As they (F.). As he. To thee (F.).
 To me. In her. In us. From them (F.). In them (F.).
 From you (M.). To them (F.). From you (F.). From the
 city. For the best of the flock. I told him as ye said.
 Why should this man rule over us? Take heed to thy-
 self that thou tell not (from telling) what I have spoken.
 Yahweh shall rule over you, for who (is) like him?

VOCABULARY.

בִּי, *for, that, when.*

XXV.

THE SECOND CLASS OF NOUNS.

NOUNS of the second class follow the analogy of נָדִיב, M., *will-ing, prince*, of which the typical forms are :—

	<i>Sing.</i>	<i>Plur.</i>
ABS.	נָדִיב	נְדִיבִים
CONST.	נָדִיב	נְדִיבִי
L. S.	נְדִיבִי	
H. S.	נְדִיבָם	נְדִיבֵיכֶם

The base in all the derived forms is the same,—the construct singular; for the lightest of the terminations releases the pretonic vowel, and the heaviest of them cannot affect the remaining vowel.

Exercises.

Read :—

נְדִיבָךְ : נְדִיבִיךָ : נְדִיבִיכֶן : נְדִיבִי : נְדִיבָם :
 נְדִיבָה : נְדִיבָם : נְדִיבִיהָ : נְדִיבִי : נְדִיבָךְ : מְקוֹמוֹ :
 בְּמִקְוֵמָה : בְּמִקְוֵמֵינוּ : דְּבַר טוֹב עַל-הַמָּקוֹם הַזֶּה :
 צְמִידֶיךָ : צְמִידֵיהֶן : צְמִידִי : יְמִינוֹ : יְמִנָם : צְמִידָה :

עַל־יְמִינָהּ : יִמְשַׁל׃ יְמִינָךְ בָּנוּ : מִיְמִינְךָ כָּל־טוֹב :
מִיְמִין הָעִיר :

Write:—

Their (F.) prince. Our prince. Their (M.) prince. His
princes. Thy (M.) princes. Thy (M.) prince. Your (F.)
princes. Our princes. Thy (F.) prince. Their (M.) princes.
His prince. Her place. Her bracelets. My bracelet.
Thy (F.) right hand. I have a bracelet on my right
hand. Thou hast ruled over them with thy right hand.
He (is) on thy right hand.

VOCABULARY.

יְמִין, M., <i>right, right hand.</i>	צַמִּיד, M., <i>bracelet.</i>
מָקוֹם, plur. מְקוֹמוֹת, C., <i>place.</i>	



XXVI.

THE THIRD CLASS OF NOUNS.

THE nouns belonging to this class may be divided into three groups, of which the second consists largely of participles, and the third of feminines mutable only in the termination. The words מַצֵּב, *station*; בַּתֵּב, *writer*; and סוּסָה, *mare*, may be taken as representatives of the three groups of this order.

Singular.

	1.	2.	3.
ABS.	מִצֵּב	כְּתִב	סוֹסֶה
CONST.	מִצֵּב	כְּתִב	סוֹסֶת
L. S.	מִצְבִּי	כְּתִבִּי	סוֹסֶתִי
H. S.	מִצְבְּכֶם	כְּתִבְכֶם	סוֹסֶתְכֶם

Plural.

ABS.	מִצְבִּים	כְּתִבִּים	סוֹסוֹת
CONST.	מִצְבֵּי	כְּתִבֵּי	סוֹסוֹת
L. S.	מִצְבֵּי	כְּתִבֵּי	סוֹסוֹתִי
H. S.	מִצְבֵּיכֶם	כְּתִבֵּיכֶם	סוֹסוֹתֵיכֶם

1. In the first group there is no deviation from the rules for the application of terminations to the noun [XV. 2, 2 ; XVII. 3].

2. In nouns of the second group the changes resemble those in corresponding forms of the verb. Farther,—

1. The vowel of the last syllable cannot be shortened when there is no termination [V. 2, a].

2. The occurrence of two successive vocal *shewas* in forms having either of the suffixes ־ִי , ־ֶיךָ , ־ֶיךָ , gives rise to the short vowel ־ִ or ־ֶ between the last two radicals [IV. 1].

3. In nouns of the third group the irregularities are due —

a. To the restoration of the feminine ending ת, and —

b. To the introduction of an immutable vowel into the termination of the plural, which makes further change impossible.

Exercises.

Read:—

מַצְבֵּדִי : מַצְבֵּדִי : מַצְבֵּה : כְּתִבְנוּ : סוֹסְתֵכֶן :
 כְּתִבֵיכֶם : סוֹסוֹתֵיו : מַצְבֵיָהֶם : סוֹסוֹתֶיךָ : מַצְבֵן :
 יָדוּ בְכָל : יָד פֶּל בּוֹ : כָּל-אֲשֶׁר-לִי בְיָדְךָ : צְמִידִים
 עַל-יְדֵיהֶן : מִשְׁלֵי הָעִיר : מִזָּה בְיָדְכֶם : מַה-שְּׁמֶךָ :
 דְּבַרְתָּ בְשֵׁם יְהוָה : בְּתוֹלָה הוּא : נִשְׁמַר
 בְּתוֹלוֹתֵינוּ מִדְּבַר אֶל-אִישׁ : עַד-זִקְנָה אָנִי הוּא :
 יִשְׁמְרֵנִי בְּזִקְנָתִי : כֹּה דָבַר יְהוָה בְּיָדִי : אֵלֶּה הָעָרִים
 עַל-שְׁמוֹתֵן : בְּנֵי אֶתָּה : מִשְׁלֵכֵנוּ נִסְ-אֶתָּה נִסְ-בְּנֶךָ
 נִסְ בֶּן-בְּנֶךָ :

Write:—

His station. Your (M.) station. My stations. Our stations. Their (M.) writer. My mare. Her mares. Their (F.) writers. Thy (F.) mares. Your (F.) writers. Your (F.) virgins. Their (M.) ruler. Our hands. His name. Thus spake Yahweh concerning (ל) your (M.)

virgins. This (is) his name. Yahweh spake to Abraham in his old age. Its (M.) weight. In the old age of Śarah. Your sons will speak to our sons.

VOCABULARY.

בֶּן, const. בָּנִים; plur. (irreg.) בָּנִים; בָּה, <i>thus</i> , of what follows.	
const. בְּנִי, M., <i>son</i> .	מִשְׁקָל, M., <i>weight</i> .
בְּתוּלָה, F., <i>virgin</i> .	עַד, <i>unto, until</i> .
גַּם, <i>also</i> .	שֵׁם, plur. שְׁמוֹת, M., <i>name</i> .
זָקְנָה, F., <i>old-age</i> .	שָׂרָה, F., <i>Śarah</i> (Sarah).
יָד, h. s. sing. (irreg.) יָדָם, C., <i>hand</i> .	

XXVII.

THE FOURTH CLASS OF NOUNS.

THE nouns of this class are of two groups: first, the masculines, at least in form; and, second, the feminines having two mutable vowels. The masculines follow the analogy of לֵב, *heart*; the feminines that of נָדְבָה, *willingness, gift*.

Singular.		Plural.	
	1.	2.	
ABS.	לֵב	נָדְבָה	ABS. לְבָבִים נְדָבוֹת
CONST.	לֵב	נְדָבָת	CONST. לְבָבִי נְדָבוֹת
L. S.	לִבִּי	נְדָבָתִי	L. S. לְבָבִי נְדָבוֹתִי
H. S.	לְבַבְכֶּם	נְדָבָתְכֶם	H. S. לְבַבֵּיכֶם נְדָבוֹתֵיכֶם

1. In nouns of the first group, —

1. The former vowel vanishes, while the latter remains as a pretonic vowel in the absolute plural, and before all the light suffixes.

2. The latter vowel, moreover, is shortened (ִ to ֵ) in the construct singular and before the heavy suffixes of the singular.

3. The latter also vanishes, and a short vowel appears in the place of the former, in the construct plural and before the heavy suffixes of the plural.

2. In nouns of the second group, as in feminines of the third class, the irregularities are due to the peculiarities of the feminine terminations.

Read:—

Exercises.

לְבִי: לְבִיָּהֶם: לְבָבוֹ: לְבִיָּנוּ: לְבָבָן: לְבָבָי:
 לְבַבְכֶּם: לְבִיכֶם: נִדְבָתִי: נִדְבָתְךָ: נִדְבָתֶיהָ: נִדְבָתֵנוּ:
 נִדְבָתֵיכֶם: נִדְבָתֵיהֶן: נִדְבָתֵי: נִדְבָתָם: נִדְבָתֵיךָ:
 בְּזִקְנֵנוּ: מִבְּקָרְכֶם: יָדוֹ תַּחַת יָרֵךְ אֲבִרָהֶם: תִּדְבֹּר
 אֶת כָּל־דְּבָרֵי: מִשְׁלַ זָקֵן בְּכָל־אֲשֶׁר־לוֹ: לָנוּ מָקוֹם
 לְגִמְלָיִךְ: וְזֹאת נִדְבַת יָדֵי הָיָא:

Write:—

Thy (M.) heart. Your (M.) hearts. Her heart. Their (F.) hearts. Your (F.) heart. Our heart. Their (M.) heart. My willingness. Their (F.) willingness. Our gifts. Thy

(F.) gifts. Thy (M.) gifts. His gifts. Your (F.) gifts. According to (as) his word. For her old women. From thy (F.) camel. Take heed that thou (M.) (to) keep my words. The camels (were) outside the city. Ribhkah spake to Labhan according to these words.

VOCABULARY.

בָּקָר, C., *herd, cattle.*

גָּמַל, const. גָּמָל, plur. גָּמָלִים (for

גָּמָלִים), const. גָּמָלִי, C., *camel.*

זָקֵן, const. זָקָן, plur. זָקֵנִים, const.

זָקֵנִי, M., *old man.*

יָרֵךְ, const. יָרֵךְ (for יָרֵךְ), du.

יָרֵכִים, F., *thigh.*

לָבָן, M., *Labhan (Laban).*

תַּחַת, *under, instead of.*

XXVIII.

THE FIFTH CLASS OF NOUNS.

NOUNS of the fifth class may be divided into three groups: the *segholates* proper, the feminines derived from them, and the feminines which, through the influence of the ending ת, take a *segholate* form. These three groups are represented by the words מֶלֶךְ, *king*; מַלְכָּה, *queen*; מוֹלָדֶת, *birth, family*.

Singular.

	1.	2.	3.
ABS.	מֶלֶךְ	מֶלֶכָּה	מֶלֶכֶת
CONST.	מֶלֶךְ	מֶלֶכֶת	מֶלֶכֶת
L. S.	מֶלְכִי	מֶלְכָּתִי	מֶלְכֶּתִי
H. S.	מֶלְכֶּם	מֶלְכָּתֶם	מֶלְכֶּתֶם

Plural.

ABS.	מְלָכִים	מְלָכוֹת	מְלָכוֹת
CONST.	מְלָכִי	מְלָכוֹת	מְלָכוֹת
L. S.	מְלָכִי	מְלָכוֹתִי	מְלָכוֹתִי
H. S.	מְלָכֵיכֶם	מְלָכוֹתֵיכֶם	מְלָכוֹתֵיכֶם

1. In nouns of the first group,—

1. The construct singular has the same form with the absolute, regularly taking —

a. Between the first two radicals ־ , ־ , or ־ , from ־ , ־ , and ־ respectively [V. 2, a].

b. Between the last two the helping vowel ־ [IV. 2].

2. The original vowel, sometimes slightly modified,—

a. Reappears, in a closed syllable in the dual and the singular with suffixes whether light or heavy; but in an intermediate syllable in the construct plural and the plural with heavy suffixes [comp. IV. 1].

b. Vanishes, while a pretonic ־ is inserted, in the absolute plural and the plural with light suffixes.

2. In nouns of the second group, —

1. The feminine affirmative affects the word —

a. In the singular as the suffixes affect the corresponding masculine.

b. In the plural like the corresponding masculine affirmatives.

2. The suffixes —

a. In the singular unite with the stem, as in the third class, without disturbing the preceding closed syllable.

b. In the plural unite with the construct, preserving the intermediate syllable.

3. In nouns of the third group, —

1. The singular with suffixes has a shortened form of the original vowel before the last radical.

2. The plural, with or without suffixes, has *shewa* or an immutably long vowel, like the corresponding masculine.

Exercises.

Read: —

מִלְכָּד: מִלְכָּיו: מִלְכֵיהֶן: מִלְכָּן: מִלְכֵיךְ: מִלְכֵינוּ:
 מִלְכֵיכֶם: מִלְכֵתִי: מִלְכוֹתֶיהָ: מִלְכוֹתֵיהֶם:
 מִלְכֵתְכֶם: מוֹלְדֵתִנוּ: מוֹלְדֵתְךָ: מוֹלְדוֹתֶיךָ: בְּבִקְרָ:
 מִשְׁכְּמוֹ: לָנוּ תָבֶן: בְּגֵדוֹ בִידָה: מִשְׁלֵ בְּכָל־עֵרִי
 מִלְכֵיהֶם: אִישׁ כֶּסֶפוֹ בִידוֹ: שְׁמִי בְקֶרְבוֹ: מִוְלֵקֶת
 אֲשֶׁר לְרִבְקָה שְׁמָה דְבָרָה: מִיִּנְקוֹתַיךְ מִלְכוֹת הִנֵּה:
 תִּשְׁמַר אֶת־רִגְלֵיהֶם בְּכָל־דֶּרֶכָם:

Write:—

My king. Your (M.) king. Their (M.) king. His kings.
 Their (M.) kings. My kings. Her kings. Thy (M.) queen.
 Our queens. Thy (F.) queen. Thy (M.) queens. Their (F.)
 queens. Our queen. Their (M.) birth. Thy (F.) birth.
 Your (F.) families. Yahweh will keep thee in all thy (M.)
 ways. Behold thy (F.) garments (are) as the garments of
 a queen. They (F.) had ear-rings of silver. Behold I
 (am) in the midst of them (M.). Every morning I will
 tell thy (M.) goodness. Keep thou (M.) our feet from
 their (M.) ways.

VOCABULARY.

בִּגְדִי, suff. (irr.) בִּגְדִי ; pl. בִּגְדִים ;
 const. בִּגְדִי, M., *garment*.

בֹּקֶר, M., *morning*.

דִּבְרָה, F., *Deborah* (Deborah).

דֶּרֶךְ, plur. דְּרָכִים ; const. דְּרָכִי,
 D., *way*.

הִנֵּה, *behold*.

כֶּסֶף, plur. כֶּסֶפִּים ; const. כֶּסֶפִּי,
 M., *silver, money*.

מִיִּנְקָה, plur. מִיִּנְקוֹת, F., *nurse*.

נֶזֶם, plur. נְזָמִים ; const. נְזָמִי, M.,
nose-, ear-ring.

קֶרֶב, suff. קֶרְבִּי, M., *midst*.

רֶגֶל, du. רַגְלָיִם ; plur. רַגְלִים ;
 const. רַגְלִי, F., *foot, time*.

שֵׁכָם (שֵׁכָם), M., *shoulder*.

תֵּבֶן, M., *straw*.

XXIX.

THE ORTHOTONE PREPOSITIONS.

THE prepositions capable of standing alone, some of which have already been used, are in reality constructs of obsolete nouns. They are employed, not only before nouns, but with pronominal suffixes.

1. With nouns they are often connected by *makkeph*. Their vocalization is then affected like that of other words.

2. With personal pronouns, —

1. Some of them appear as singular nouns with suffixes: viz., **את**, *with*; **עם**, *with*; etc.

a. **את** (**אנה**) has for its base **את**, to which the suffixes are attached as to a noun, except that, like other prepositions, it prefers the connecting vowel ַ to ִ before **ךְ** and **נִ**.

b. **עם** (**עמם**) has for its base **עַמ**, and for a connecting vowel ַ, not only before **ךְ** and **נִ**, but also **כֶּם** and **כֵּן**; while the first sing. is sometimes **עִמִּי**, instead of **עִמִּי**.

2. Others often or always appear as plural nouns with suffixes.

a. **בין**, *between*, before singular suffixes remains singular, but before plural suffixes takes the plural form, masculine or feminine.

b. **אחר**, *behind*; **אל** (**אלה**), *to*; **עד** (**עדה**), *until*; **על** (**עלה**), *on*; **תחת** (**תוח**), *under*; etc., are always plural when followed by suffixes, whether the suffixes are singular or plural.

3. These prepositions are often compounded with the prepositional prefixes.

Exercises.

Read:—

אֲתִי : אֵלַיךְ : אַחֲרָיו : בֵּינֶךָ : עָלֶיהָ : תַּחְתֵּיךְ :
 עָלֵינוּ : עָלֵיהֶם : בֵּינֹתָם : עִמּוֹ : אֲלֵיכֶם : אַחֲרֵיכֶן :
 בֵּינֵיהֶן : עֲדִי : מֵאַחֵר יְהוָה : מֵעַל הַגָּמֶל : מֵאַתָּךְ :
 מִתַּחְתֵּיךְ : מֵעִמָּךְ : לְמָה דִּבַּרְתָּ אֵלַי כְּדָבָר הַזֶּה :
 הָאִישׁ הַזֶּה יִמְשַׁל עָלֵינוּ : שִׁמְרוּ אֶת־דְּבָרֵי נָם אִתָּם
 נָם בְּנִיכֶם : אַחֲרֵיכֶם : יְהוָה עִמָּךְ :

Write:—

With thee (M.). To us. Between you (M.). On them (F.). Unto me. Unto her. Between him. On thee (F.). To them (M.). With you (F.). Under us. After you (M.). From them (F.). On (account of) this thing spake he to us according to these words. The hand of Yahweh (is) on them for good.

XXX.

THE ADJECTIVE.

It is necessary to say concerning adjectives only that :—

1. The number of them in Hebrew, owing to a strong preference for the genitive relation, is very small.

2. The inflection of adjectives, as has already been indicated, is precisely that of nouns, masculine and feminine, of a corresponding form.

3. The comparison of adjectives is effected, not by the addition of terminations, but by syntactical means :—

1. The comparative is supplied by the positive with a following **מִן**.

2. The superlative may be either absolute or relative.

a. When absolute, it is oftenest formed by adding **מְאֹד**, *very*, to the positive, though other constructions are occasionally found.

b. When relative, it is generally supplied—

(a) By the positive followed by **מִכָּל**, *of all*, or **בְּ**, *among*; or—

(b) By the positive preceded by the article or followed by a dependent genitive [XX. 3].

Exercises.

Read :—

נָשִׁים כָּסֶף: אִישׁ טוֹב: בְּתוּלָה טוֹבָה: הָאִישׁ
הַטּוֹב: הַדְּבָרִים הָאֵלֶּה: הוּא טוֹבָה לָךְ מִבָּנִים:
לֹא אִישׁ מְבִינֵהם טוֹב מִמֶּנּוּ: זָקֵן אֶתָּה מִמֶּנּוּ: טוֹבָה
רַבָּקָה מִכָּל-בְּתוּלוֹת עִיר נְחוּר: הוּא גְדוֹל בְּנִי: יְהוָה

גָּדוֹל מְאֹד אַתָּה: טוֹב מִשְׁלִי בָּם מִהַמְשִׁיל אֶת־הָאִישׁ
 הַזֶּה: טוֹב מֵעַט בְּדֶ מְלָכָךְ בְּלֹא מִשְׁקָל:

Write:—

Our king (is) a good king. Thou (art) the best of sons. The greatest of my flock (is) not larger than these. (It is) better that Yahweh rule over you than I. This man (was) greatest of all the sons of Nahor. Her husband (was) older than she. Behold (it was) very good. Better is the way of Yahweh than our way.

VOCABULARY.

גָּדוֹל, *great.*
 טוֹב, *good.*
 לֹא, *not.*

מְאֹד, *very.*
 מֵעַט, *little.*

XXXI.

THE FORMS OF THE FIRST STEM.

THE word כָּתַב has been employed to illustrate the inflection of the verb. It furnishes a perfect pattern for regular verbs, except in the case of the first stem. The vowel of the final syllable of the verb in this stem is not always the same, even in what may be called regular verbs. The remaining forms and their inflection are illustrated by the verbs בָּרַךְ, *be heavy*, and שָׁכַל, *be bereaved*.

PERFECT.

<i>Sing.</i>	3 M.	כָּבַד	שָׁכַל
	3 F.	כָּבְדָה	שָׁכְלָה
	2 M.	כָּבַדְתָּ	שָׁכַלְתָּ
<i>Plur.</i>	2 M.	כָּבַדְתֶּם	שָׁכַלְתֶּם

IMPERFECT.

<i>Sing.</i>	3 M.	יִכְבֵּד	יִשְׁכַּל
	2 F.	תִּכְבְּדִי	תִּשְׁכְּלִי
	1 C.	אִכְבֵּד	אִשְׁכַּל
<i>Plur.</i>	3 F.	תִּכְבְּדֶנָּה	תִּשְׁכְּלֶנָּה

IMPERATIVE.

<i>Sing.</i>	2 M.	כָּבֵד	שָׁכֵל
	2 F.	כָּבְדִי	שָׁכְלִי
<i>Plur.</i>	2 F.	כָּבְדֶנָּה	שָׁכְלֶנָּה

INFINITIVE.

ABS.	כְּבוֹד	שָׁכוּל
CONST.	כָּבֵד	שָׁכֵל

PARTICIPLE.

כָּבֵד	שָׁכֵל
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1. Verbs whose characteristic vowel is — or · may be called I or U verbs, in distinction from the common or A verbs.

2. This difference in the vocalization often, but not always, indicates a difference of signification.

1. The law is that A verbs are transitive, while I and U verbs are intransitive.

2. The exceptions to this law are explained by the tendency to uniformity, as the result of which some intransitive verbs have two forms, or only that of transitive verbs.

3. Intransitive verbs properly have — instead of · in the imperfect and the imperative; but here again the tendency to uniformity—as the result of which a third vowel, —, has entirely disappeared, except in a few irregular verbs [XXXVIII.]—produces some exceptions.

4. The treatment of the characteristic vowels, when additions to these verbs are made, differs in some respect from that of the vowels of A verbs.

1. With affirmatives, —

a. In the perfect, —

(a) *Ṣere* is shortened to — before all the syllabic affirmatives, but vanishes before those consisting of a vowel.

(b) *Holem* remains before the syllabic affirmatives ending in a vowel, but is shortened to — (ö) before the heavy ones, and vanishes like — before those consisting of a vowel.

b. In the imperfect and the imperative — is treated like · in the same situation.

2. With suffixes the vowels of the perfect and the imperfect are treated in the same manner, and both after the analogy of the perfect of A verbs.

5. In both I and U verbs the infinitives have the same form as in A verbs, but the participle is regularly like the third sing. masc. of the perfect.

6. The derived stems of these verbs differ in no respect from the corresponding forms of A verbs.

A passive, used impersonally, may take an object like an active verb.

Read:—

Exercises.

כָּבֵדָה: שְׁכַלְתָּ: כְּבִדְתִּי: תִּכְבְּדִי: שָׁכַל:
 תִּשְׁכְּלוּ: תִּשְׁכַּלְנָה: כְּבִדְנוּ: כְּבִדְתָּן: כָּבְדוּ: כָּבוֹד:
 נִשְׁכַּל: יִכְבֹּד: מִשְׁכִּיל: כְּבִדְנוּךָ: אִכְבֵּד: מִתְכַּבֵּד:
 מָקַם רַגְלִי אִכְבֵּד: מִכְבְּדִי אִכְבֵּד: תִּכְבֵּד עָלַי יְיָ:
 יִכְבְּדוּ מִמֶּנִּי: אִכְבְּדֵם זִקְנֵי: יְהוָה גִּדְּלָתָּ מְאֹד: יִגְדֵּל
 מִמֶּנִּי: אֱלֹה מִי גִדֵּל: הִנֵּה אַתָּה זְקֵנָתָּ: נִכְבְּדוֹת
 מְדַבֵּר בְּךָ עִיר מִלִּכְנֵי: לָמָּה אֲשַׁכַּל בְּנִי: לָמָּה
 תִּכְבְּדוּ אֶת־לִבְבְּכֶם:

Write:—

Thou (f.) art bereaved. He was heavy. They (m.) will be heavy. Be thou (f.) bereaved. Ye (f.) will be bereaved. Ye (m.) were heavy. She will be bereaved. Thou (m.) wilt

be heavy. I shall be bereaved. Be ye (M.) heavy. Thou (F.) wilt be honored. He will honor us. Me have ye (M.) honored. Abraham has become great. I will surely (inf. abs.) highly honor thee (M.). The hand of Yahweh was heavy upon us. They will rear thee (F.) sons. Thou (M.) hast magnified thy name. What am I that thou (M.) shouldst magnify me?

VOCABULARY.

גָּדַל, גָּדַל, <i>be large</i> ; III. <i>enlarge</i> ;	כָּבֵד, <i>be heavy</i> ; II. <i>be honored</i> ;
IV. <i>rear</i> ; V. <i>show one's self</i>	III. <i>make heavy</i> ; IV. <i>honor</i> .
<i>great.</i>	שָׁכַל, <i>be bereaved</i> ; III. <i>be barren</i> ;
זָקֵן, <i>be old.</i>	IV. <i>bereave.</i>



XXXII.

GUTTURAL VERBS.

VERBS in which one or more of the radicals are gutturals, producing some or all of the effects peculiar to this class of consonants, are called guttural verbs. They are further distinguished according to the place occupied by the guttural, whether that of the first, second, or third radical. Hence there are verbs with an initial guttural, verbs with a medial guttural, and verbs with a final guttural. A verb may, of course, belong to more than one of these classes at the same time.

VERBS WITH AN INITIAL GUTTURAL.

Guttural verbs of the first class are inflected like עָמַד, *stand*, of which only the typical forms, in the stems affected by the occurrence of a guttural as the first radical, (I., II., III.) are here given.

PERFECT.

	I.	II.	III.	
<i>Sing.</i> 3 M.	עָמַד	נָעַמַד	הָעָמַד	הָעָמַד
3 F.	עָמְדָה	נָעַמְדָה	הָעָמְדָה	הָעָמְדָה
2 M.	עָמַדְתָּ	נָעַמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ
<i>Plur.</i> 2 M.	עָמַדְתֶּם	נָעַמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם

IMPERFECT.

<i>Sing.</i> 3 M.	יַעְמֹד	יַעְמֹד	יַעְמִיד	יַעְמֹד
2 F.	תַּעְמְדִי	תַּעְמְדִי	תַּעְמִידִי	תַּעְמְדִי
1 C.	אֵעָמַד	אֵעָמַד	אֵעָמִיד	אֵעָמַד
<i>Plur.</i> 3 F.	תַּעְמִידְנָה	תַּעְמִידְנָה	תַּעְמִידְנָה	תַּעְמִידְנָה

IMPERATIVE.

<i>Sing.</i> 2 M.	עָמַד	הָעָמַד	הָעָמַד	—
2 F.	עָמְדִי	הָעָמְדִי	הָעָמְדִי	—
<i>Plur.</i> 2 F.	עָמְדְנָה	הָעָמְדְנָה	הָעָמְדְנָה	—

INFINITIVE.				
	I.	II.	III.	
ABS.	עָמַד	נָעַמַד	קָעַמַד	הָעַמַד
CONST.	עִמַד	קָעַמַד	קָעַמַד	הָעַמַד
PARTICIPLES.				
ACT.	עִמֵד	נָעִמֵד	מְעִמֵד	—
PASS.	עֹמֵד	—	—	מְעֹמֵד

1. The peculiarities of these verbs may be classed under three general heads : —

1. Whenever the guttural, as the first radical, would regularly be the first of two consonants at the beginning of a syllable, it takes, instead of a simple, a composite *she'wa* [III. 1, 2, *b*]; if א, usually אֶ, as in אָמַר; if any other guttural, commonly אֶ, as in עָמַד.

2. Whenever the guttural, as the first radical, would regularly close a syllable, it usually affects both the character and the vocalization of that syllable.

a. The syllable, though it is sometimes closed by a guttural, as by any other consonant, is regularly made intermediate [III. 2, 2, *a*, (*b*)], while the guttural, when the second radical has a vowel, takes a *she'wa* corresponding to the short vowel preceding, as in יַעֲמַד; but, when the second radical is vowelless, a short vowel, like the one before it [IV. 1, 1, *b*], as in תַּעֲמִיד.

b. The vocalization of the syllable is disturbed only when the vowel would be אֶ, which regularly passes into אֶ, as in נָעִמַד; but when the following syllable has אֶ, gives place to an original אֶ, as in יַעֲמַד.

3. Whenever the guttural, as the first radical, would regularly be doubled, it remains unchanged, while the preceding vowel is lengthened [III. 3, 2, *a*].

2. Nouns derived from roots in which the first radical is a guttural suffer similar modifications ; *e.g.* חֲמוֹר, אֲדוֹן, חֶכֶם, אֶדְמָה, עֶבֶד, עֶלְמָה.

Exercises.

Read :—

עָמְדִי : נֶעְמְדוּ : הָעָמַד : יַעֲמֹד : הָעָמְדָה : הָעָמְדָת :
 עָמַדְתָּן : תַּעֲמֹדִי : הָעָמְדָתִיְהוּ : יַעֲמִידֵנוּ : עֶבֶד אֲבִרָהֶם
 אֲנִכִּי : הִנֵּה עֹמֵד עַל־גְּמָלוֹ בְּעָרְבִי : לֹא עֹבֵד חֲסִדוֹ
 יָמַעַם אֲדוֹנִי : הִרְבִּיבוּהוּ עֲבָדָיו עַל־חֲמַר : תִּרְכַּב
 רִבְקָה עַל־גְּמֹל : לָמָּה תַעֲמֹד בַּחוּץ : בְּקָרָם עֹבְדֵי
 בְּאַרְצָם : בַּעֲבֹדְכֶם אֶת־יְהוָה יַעֲזֹב אֶתְכֶם : הָאָרֶץ
 תַּעֲזֹב מֵאִישׁ : רִכְבוּ אֲנָשָׁיו אֲשֶׁר עִמּוֹ עַל־גְּמָלִים :
 עֹבֵד כָּל־אֲשֶׁר־לוֹ בְּיַד עֲבָדָיו :

Write :—

Thou (F.) stoodst. We stood. I shall stand. Standing.
 She was placed. I placed. Ye (M.) will be placed. Place
 ye (M.). We shall stand. He stood. Ye (F.) were placed.

Stand ye (F.). He established us. She rode upon an ass. Why hast thou (M.) not watched over (אֶל) my lord the king? Yahweh has deserted our land. My master has placed me over the men of this city. These (are) the names of the men who stood with you (M.). Why speaketh my lord according to (כ) these things? Why hast thou (M.) forsaken me?

VOCABULARY.

אֲדוֹן, const. אֲדוֹן; plur. אֲדֹנִים;
const. אֲדֹנִי, M., *lord, master*.

אִישׁ, plur. אֲנָשִׁים; const. אֲנִשִּׁי,
M., *man, husband*.

אָלָה, const. אָלַת; plur. אָלוֹת;
const. (אָלוֹת), F., *oath, curse*.

אֱמֶת (אֱמֶנֶת), suff. אֱמֶתִי, F.,
truth.

אֶרֶץ, with the article הָאֶרֶץ; plur.
אֶרְצוֹת; const. אֶרְצוֹת, F.,
earth, land.

אַרָם, D., *Syria*.

אִשָּׁה, const. אִשְׁתִּי; plur. נָשִׁים;
const. נִשְׁי, F., *woman, wife*.

חֲמֹר, plur. חֲמֹרִים; const.
חֲמֹרִי, M., *ass*.

חֶסֶד, suff. חֶסְדִּי, M., *mercy*.

עָזַב, *leave, withhold*; II. *be de-*
serted.

עָמַד, *stand*; III. *place*.

עָרַב, du. עֶרְבִים; plur. עֶרְבִים;
const. עֶרְבִי, C., *evening*.

רָכַב, *ride*; III. *make ride*.

XXXIII.

VERBS WITH A MEDIAL GUTTURAL.

VERBS with a medial guttural are inflected like שָׁחַט, *slay*, and כָּרַךְ, *kneel*. The typical forms are:—

PERFECT.

	I.	II.	IV.	
<i>Sing.</i> 3 M.	שָׁחַט	נִשְׁחַט	כָּרַךְ, כִּרְךָ	כָּרַךְ
3 F.	שָׁחְטָה	נִשְׁחַטָּה	כִּרְכָּה	כָּרְכָה
2 M.	שָׁחַטָּה	נִשְׁחַטְתָּ	כִּרְכַּת	כָּרְכַת
<i>Plur.</i> 2 M.	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	כִּרְכַּתֶּם	כָּרְכַתֶּם

IMPERFECT.

<i>Sing.</i> 3 M.	יִשְׁחַט	יִשְׁחַט	יִכְרֹךְ	יִכְרֹךְ
2 F.	תִּשְׁחַטִּי	תִּשְׁחַטִּי	תִּכְרֹכִי	תִּכְרֹכִי
1 C.	אִשְׁחַט	אִשְׁחַט	אִכְרֹךְ	אִכְרֹךְ
<i>Plur.</i> 3 F.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּכְרֹכְנָה	תִּכְרֹכְנָה

IMPERATIVE.

<i>Sing.</i> 2 M.	שָׁחַט	הִשְׁחַט	כָּרַךְ	—
2 F.	שְׁחַטִּי	הִשְׁחַטִּי	כָּרְכִי	—
<i>Plur.</i> 2 F.	שְׁחַטְנָה	הִשְׁחַטְנָה	כָּרְכְנָה	—

	INFINITIVE.			
	I.	II.	IV.	
ABS.	שָׁחַט	נִשְׁחַט	בִּרְךְ	—
CONST.	שָׁחַט	הַשְׁחַט	בִּרְךְ	בִּרְךְ

	PARTICIPLES.			
ACT.	שֹׁחֵט	נֹשֵׁחַט	מְבַרֵךְ	—
PASS.	שָׁחוּט	—	—	מְבֻרָךְ

1. The inflection of these verbs involves an application of the general principles already given but slightly different from that of the last lesson.

1. Whenever the guttural, as the second radical, regularly begins a syllable, —

a. If followed by a second consonant without an intervening vowel, it takes a composite instead of a simple *shewa*, usually ֿֿֿ, *e.g.* שִׁחָטָה.

b. If not followed by a second consonant, it prefers ֿֿֿ, except in the infinitive, to ֿֿֿ, *e.g.* וְיִשְׁחַט; and often to ֿֿֿ, *e.g.* בִּרְךְ.

2. Whenever the guttural, as the second radical, is regularly the last consonant of an intermediate syllable, it almost always takes, before it, ֿֿֿ; after it, the corresponding *shewa*, *e.g.* שִׁחָטִי.

3. Whenever the guttural, as the second radical, would regularly be doubled, —

a. If ה, ח, or ע, it usually, though not doubled, has the effect of a double letter, preserving the quantity and quality of the preceding vowel unchanged, and producing an intermediate syllable, *e.g.* מְבַרְחַר.

בְּשַׁעַר הָעִיר: יְהוָה בֵּרַךְ אֶת־אַבְרָהָם בְּכָל: לֹא־
 תִּרְחֹץ אֶת־רַגְלִי: הִחָרִישׁ לְעַד אַבְרָהָם בְּשֵׁאב
 הַנְּעִרָה לְגַמְלָיו: אַחֵר לְדַבֵּר אֵלֶיהָ: אָחוֹת אֲשֶׁר
 לְלָבָן שְׁמָהּ רַבֵּקָה: אָהֵב יִצְחָק אֶת־רַבֵּקָה אֲשֶׁתּוֹ:
 שָׂאוֹל שָׁאֵל־הָאִישׁ לְמוֹלֶדְתּוֹ: אֶת־אֲשֶׁר תִּבְרַךְ
 הוּא מְבָרַךְ:

Write:—

Thou (F.) wast slain. Ye (F.) will cause to kneel. She slew. Thou (M.) blessedst. Ye (M.) were blessed. Ye (F.) will be slain. Ye (F.) slew. I shall cause them (M.) to kneel. Thou (M.) blessedst us. Make haste. I blessed Yahweh, who had not withheld his mercy from my master. Our sister (art) thou. Ye (M.) will detain me in your city. What hath Yahweh asked of (from with) thee (M.)? Why (is) this (that) thou (M.) shouldst ask for my name? The men of the place asked concerning (ל) his wife. Behold thy (M.) servant to wash the feet of the servants of my lord. Abraham hastened to the tent to Sarah.

VOCABULARY.

אַהֵב, *love*.

אֶהָל, plur. אֶהָלִים; const. אֶהָלִי, M., *tent*.

אָחוֹת, const. אָחוֹת, F., *sister*.

אָחַר, *tarry*; IV. *delay*.

בָּאָר, plur. בָּאָרוֹת; const. בָּאָרוֹת or בָּאָרוֹת, F., *well*.

בָּרַךְ, *kneel*; II. *bless one's self*; III. *make kneel*; IV. *bless*; V. *invoke a blessing*.

בַּת (בִּנְת), suff. בָּתִּי; plur. בָּנוֹת; const. בָּנוֹת, F., *daughter*.

זָהָב, const. זָהָב, M., *gold*.

חָרַשׁ, *be silent*; III. = I.

מָהָר, *hasten*; IV. = I.

מַלְאָךְ, const. מַלְאָךְ; plur. מַלְאָכִים; const. מַלְאָכִי, M., *messenger, angel*.

נָהָר, const. נָהָר; plur. נְהָרִים or נְהָרוֹת; const. נְהָרִי or נְהָרוֹת, M., *river*.

נַעֲרָה, const. נַעֲרָה; plur. נַעֲרוֹת; const. נַעֲרוֹת, F., *girl*.

רָחַץ, *wash*.

שָׁאַל, *ask*.

שָׁחַט, *slay*; II. *be slain*.

שַׁעַר, plur. שַׁעֲרִים; const. שַׁעֲרִי, C., *gate*.

XXXIV.

VERBS WITH A FINAL GUTTURAL.

VERBS with a final guttural are inflected like שָׁלַח, *send*, of which the typical forms are:—

		I.	II.	III. A.
PERF.	<i>Sing.</i> 3 M.	שָׁלַח	נִשְׁלַח	הִשְׁלִיחַ
	3 F.	שָׁלְחָה	נִשְׁלְחָה	הִשְׁלִיחָה
	2 M.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	הִשְׁלַחְתָּ
	2 F.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	הִשְׁלַחְתְּ
	<i>Plur.</i> 2 M.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם
IMPF.	<i>Sing.</i> 3 M.	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ
	2 F.	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלִיחִי
	1 C.	אִשְׁלַח	אִשְׁלַח	אִשְׁלִיחַ
	<i>Plur.</i> 3 F.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
IMPA.	<i>Sing.</i> 2 M.	שָׁלַח	הִשְׁלַח	הִשְׁלַח
	2 F.	שָׁלְחִי	הִשְׁלְחִי	הִשְׁלִיחִי
	<i>Plur.</i> 2 F.	שָׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁלַחְנָה
INF.	ABS.	שָׁלֹחַ	נִשְׁלֹחַ	הִשְׁלֹחַ
	CONST.	שֹׁלֵחַ	הִשְׁלֵחַ	הִשְׁלֵיחַ
PART.	ACT.	שֹׁלֵחַ	נִשְׁלֵחַ	מִשְׁלֵיחַ
	PASS.	שֹׁלֵחַ	_____	_____

III. P.	IV.		V.
הִשְׁלַח	שְׁלַח	שְׁלַח	הִשְׁתַּלַּח
הִשְׁלַחָה	שְׁלַחָה	שְׁלַחָה	הִשְׁתַּלַּחָה
הִשְׁלַחְתָּ	שְׁלַחְתָּ	שְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
הִשְׁלַחְתָּה	שְׁלַחְתָּה	שְׁלַחְתָּה	הִשְׁתַּלַּחְתָּה
הִשְׁלַחְתֶּם	שְׁלַחְתֶּם	שְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁתַּלַּח
תִּשְׁלַחֵהוּ	תִּשְׁלַחֵהוּ	תִּשְׁלַחֵהוּ	תִּשְׁתַּלַּחֵהוּ
אִשְׁלַח	אִשְׁלַח	אִשְׁלַח	אִשְׁתַּלַּח
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
_____	שְׁלַח	_____	הִשְׁתַּלַּח
_____	שְׁלַחֵהוּ	_____	הִשְׁתַּלַּחֵהוּ
_____	שְׁלַחְנָה	_____	הִשְׁתַּלַּחְנָה
הִשְׁלַח	שְׁלַח	שְׁלַח	הִשְׁתַּלַּח
_____	שְׁלַח	_____	הִשְׁתַּלַּח
_____	מִשְׁלַח	_____	מִשְׁתַּלַּח
מִשְׁלַח	_____	מִשְׁלַח	_____

1. In the inflection of these verbs the following points should be noted:—

1. Whenever the guttural, as the third radical, would regularly be the first of two consonants at the end of a syllable, the *helping pathah* is introduced, without, however, affecting the pronunciation of ת [IV. 2, 1], *e.g.* שִׁלַּחַת.

2. Whenever the guttural, as the third radical, regularly ends a word or syllable, a heterogeneous vowel preceding is variously affected.

a. An immutable vowel takes a *pathah furtive*, to prepare the way for the guttural [IV. 3], *e.g.* הִשְׁלִיחַ.

b. A mutable vowel usually gives way to ; a , except in infinitives absolute and participles, *e.g.* שִׁלַּח; a , except in infinitives, *e.g.* יִשְׁלַח.

2. The substituted for other vowels in verbs of this class, when they take suffixes, is treated like the same vowel in verbs with a medial guttural [XXXIII. 2].

3. Nouns derived from roots with a final guttural manifest similar peculiarities, as, מַבְעֵת, אֶרֶץ, רֶשַׁע, מִזְבֵּחַ, מָשִׁיחַ, אֱלֹהִים.

Read:—

Exercises.

שִׁלַּחְתִּי : תִּשְׁלַח : שְׁלַחְתָּ : אֶשְׁתַּלַּח : שְׁלַח :
 תִּשְׁלַחְנָה : הִשְׁלַח : תִּשְׁלִיחַ : שְׁלַחְתָּ : תִּשְׁלִיחוּ :
 שְׁלֹחַ : אֲשַׁבֵּעַךְ בִּיהוָה אֱלֹהֵי : נִשְׁבַּע־לִי : שְׁלַחְךָ :

יִשְׁלַח יְהוָה מַלְאָכָו אֶתְךָ לְהַצִּילִים דְּרַכְךָ : דִּבֶּר יְהוָה
 בִּי שָׁמַע עֲבָדְךָ : שְׁלַח אֵלַי אֶת־בְּנֶךָ אֲשֶׁר בְּצֹאן :
 אֵלֶיךָ שְׁלַחְנִי אֲדֹנִי לְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה : לֹא־
 אֶשְׁלַח יָדִי בְּאֲדֹנִי : עֲזָבוּ אֶת־הָעִיר פְּתוּחָה : וּפְתַח
 הָעֶבֶד גַּמְלִיו : פְּתוּחַ נִפְתָּחוּ שַׁעְרֵי אֶרֶצְךָ : גֵּם וְהִב
 לְרִבְקָה בָּקַע מִשְׁקָלֹו : בִּי נִשְׁבַּעְתִּי כִּי־כִרְךָ אֶבְרַךְ
 אֶת־זֶרְעֶךָ : שָׁמַע אֶת־כָּל־הַדְּבָרִים אֲשֶׁר אָנֹכִי דֹבֵר
 אֵלֶיךָ :

Write:—

He caused to send. Ye (M.) were sent. They (M.) will
 be caused to send. We shall cause to send. Send
 them (F.). Cause ye (F.) to send. She was sent. They
 sent. Ye (F.) were sent. Thou (F.) wilt send. Ye (M.)
 will be caused to send. Sending. My lord the king will
 hear the words of his servant. My God hath prospered
 my way. He sware to him according to this thing. In
 truth Yahweh sent me to you (M.) to speak to you all
 these words. Behold I have released thee (M.) this day
 from the hand of thine enemies. In thy (M.) seed shall
 all the families of the earth be blessed.

VOCABULARY.

אֱלֹהִים, M., *God, god*; plur. אֱלֹהִים;

const. אֱלֹהֵי, *God, gods*.

בְּקֶע, M., *half (shekel)*.

זֶרַע, plur. (זְרָעִים); const. זֶרַעִי,

M., *seed*.

מָרַם, M., *abscission*; with or without ב, *before*.

מִשְׁפָּחָה, const. מִשְׁפָּחַת; plur.

מִשְׁפָּחוֹת; const. מִשְׁפָּחוֹת, F., *family*.

פָּתַח, *open*; II. *be loosed*; IV. *loose*.

נָצַח, *progress, prosper*; III. *make prosper*.

שָׁבַע, II. *swear*; III. *make swear*.

שָׁלַח, *extend, send*; III. and IV. *send*.

שָׁמַע, *hear*; II. *be heard*; III. *make hear, call*.



XXXV.

THE CONTRACTED VERBS.

THERE are two classes of verbs which, in some of their forms, are subject to contraction.

1. In verbs of the first class contraction is due to the weakness of the first radical, נ. Hence they may be called *verbs with an initial Nun*.

2. In verbs of the second class contraction is due to the repetition of the second as a third radical. Hence they may be called *verbs with a double medial*.

VERBS WITH AN INITIAL *NUN*.

The inflection of this class of verbs may be learned from
 נָגַשׁ, *approach*.

PERFECT.

		I.	II.	III.	
<i>Sing.</i>	3 M.	נָגַשׁ	נָגַשׁ	הִנָּגַשׁ	הִנָּגַשׁ
	3 F.	נָגַשָׁה	נָגַשָׁה	הִנָּגַשָׁה	הִנָּגַשָׁה
	2 M.	נָגַשְׁתָּ	נָגַשְׁתָּ	הִנָּגַשְׁתָּ	הִנָּגַשְׁתָּ
<i>Plur.</i>	2 M.	נָגַשְׁתֶּם	נָגַשְׁתֶּם	הִנָּגַשְׁתֶּם	הִנָּגַשְׁתֶּם

IMPERFECT.

<i>Sing.</i>	3 M.	יִנָּגַשׁ	יִנָּגַשׁ	יִנָּגַשׁ	יִנָּגַשׁ
	2 F.	תִּנָּגַשִּׁי	תִּנָּגַשִּׁי	תִּנָּגַשִּׁי	תִּנָּגַשִּׁי
	1 C.	אִנָּגַשׁ	אִנָּגַשׁ	אִנָּגַשׁ	אִנָּגַשׁ
<i>Plur.</i>	3 F.	תִּנָּגַשְׁנָה	תִּנָּגַשְׁנָה	תִּנָּגַשְׁנָה	תִּנָּגַשְׁנָה

IMPERATIVE.

<i>Sing.</i>	2 M.	נָגַשׁ	הִנָּגַשׁ	הִנָּגַשׁ	—
	2' F.	נָגַשִּׁי	הִנָּגַשִּׁי	הִנָּגַשִּׁי	—
<i>Plur.</i>	2 F.	נָגַשְׁנָה	הִנָּגַשְׁנָה	הִנָּגַשְׁנָה	—

		INFINITIVE.		
		I.	II.	III.
ABS.	נָגַשׁ	הִנָּגַשׁ	הִנָּגַשׁ	הִנָּגַשׁ
CONST.	לְנָשׁ	הִנָּגַשׁ	הִנָּגַשׁ	הִנָּגַשׁ
		PARTICIPLES.		
ACT.	נֹגֵשׁ	נֹגֵשׁ	מִנָּגֵשׁ	—
PASS.	נִגְשׁ	—	—	מִנָּגֵשׁ

1. The cases in which contraction takes place are two : —

1. Whenever נ, as the first radical, would regularly be the first of two consonants at the beginning of a word, it is dropped, yet only in נָתַן and verbs in which the imperfect has ___, and that in the imperative and the infinitive construct of the first stem. After losing the נ, the imperative often takes the ending נָתַן, and the infinitive always the termination ת.

2. Whenever נ, as the first radical, would regularly close a syllable, it is assimilated to the second, which is then doubled ; while in the passive of the third conjugation the original vowel ___ is retained, for *an unaccented vowel before a doubled letter must be not only short but pure*.

2. When the second radical is a guttural, since *daghesh forte* cannot be used, recourse must be had to one or the other of the usual methods of supplying its place [XXXIII. 3].

3. The ל of לָקַח is treated like the נ of these verbs in the first stem.

4. The verb נָתַן, of which the final נ also is assimilated when circumstances favor, has the further peculiarity that its first stem has ___ in the

imperfect, the imperative, and the infinitive construct, instead of or . The infinitive construct thus becomes תָּת (תָּנִית).

Exercises.

Read:—

תִּגְשׁוּ: גִּשְׁנָה: גִּשְׁתָּן: גִּשְׁתָּ: תִּגְשׁוּ: אֲגִישׁ:
 תִּגְשְׁנָה: הִגְשׁוּ: הִגְשׁוּ: גִּשְׁתָּ: גִּשְׁתָּ לִי: גִּבְלָה
 רִבְקָה מֵעַל הַמָּגֶל: בַּת־מִי אֶת הַגִּידִי נָא לִי: נָחַם
 יִצְחָק אַחֲרֶיהָ: אֲנִי הָאִשָּׁה הַנִּצְּבָת עִמָּכָה בָּזָה:
 נָתַן לִי אֶת־אֲשֶׁר שְׁאַלְתִּי מֵעַמּוֹ: לֹא־תִקַּח אִשָּׁה לְבָנִי
 מִבָּנוֹת הַכְּנַעֲנִי: לִזְרַעְךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת: תָּנָה
 אֹתוֹ עַל־יָדִי: לֹא תִנָּתֵן הָעִיר הַזֹּאת בְּיַד הַמֶּלֶךְ
 הַגָּדוֹל: קַח־לְךָ מִשָּׁם אִשָּׁה מִבָּנוֹת לָבֵן: בְּיָדְךָ
 עֲתוּתִי: הִגֵּד הַגֵּד לְעַבְדְּךָ אֵת אֲשֶׁר דִּבֶּר לְפָנֶיךָ
 לָכֶם אֶת־כָּל־הָאָרֶץ: תִּתְּנָה לְזֶרַע אַבְרָהָם אֶהְיֶה:

Write:—

Ye (m.) will approach. We will cause to approach.
 Approach thou (f.). We were made to approach. Thou
 (f.) wilt approach. Thou (m.) approachedst. I approached.

They (F.) will be made to approach. I will draw near to thee (F.). Laban gave to the servant of Abraham straw for his camels. Give me my wife. Take her. He will tell us our way. (Then) fell upon me there the hand of the Lord (Yahweh). He hath not let fall any of (from) his words to the earth. Behold I stood (was placed) by the well. On account of the money will they (M.) cast themselves upon us.

VOCABULARY.

אַף (אָנף), M., *nose, wrath*; du.

אַפִּים, *nostrils, face*.

לָקַח, *take*; II. *be taken*; IV. = I.

נָגַד, III. *tell*.

נָגַשׁ, *approach*; II. = I.; III. *make approach, bring*; V. = II.

נָחַם, II. *grieve, comfort one's self*; IV. *comfort*; V. = II.

נָפַל, *fall, descend*; III. *make fall*; V. *precipitate one's self*.

נָצַב, II. *take one's place, stand*; III. *set*.

נָתַן, *give*; II. *be given*.

עֵת (עֵנַת), plur. עֵתִים or עֵתוֹת, D., *time*.

שָׁם, *there*.



XXXVI.

VERBS WITH A DOUBLE MEDIAL.

THE verb סָב (סָבַב), *turn*, will serve to represent this class, though it is not always irregular. See pages 100 and 101.

1. The irregularities which appear in the paradigm may be classified as follows : —

1. Whenever the second radical would regularly be doubled, the repetition of the same sound may be avoided by substituting for the regular an equivalent form in the fourth and fifth stems. This form is either —

a. One in which the long vowel, וְ , from — or — , compensates the loss of *daghesh forte*, e.g. סֹבֵב ; or —

b. One in which the repetition of the first radical between the second and the third answers the same purpose, e.g. סִבֵּסֵב .

2. Whenever the second radical would not regularly be doubled, except in the infinitive absolute and the participles of the first stem, it is contracted with the third, giving rise to various modifications of the verb.

a. The doubled letter —

(a) Receives a *daghesh forte* regularly if the word has a termination, e.g. סִבֵּר .

(b) Omits it regularly if there is no termination, e.g. סֵב ; but —

(c) Transfers it to the first radical sometimes in all forms of the imperfect of the first stem, e.g. יִסֵּב and יִסְבֵּי * for יִסֵּב and יִסְבֵּי .

b. The affirmatives, —

(a) If vocal, are attached immediately to the stem, e.g. סִבֵּי .

(b) If they begin with a consonant they take a connecting vowel: in the perfect וְ , e.g. סִבֹּת ; in the imperfect and the imperative יִ , e.g. סִבִּינָה .

c. The accent —

(a) Is not disturbed by vocal affirmatives, e.g. יִסְבֵּי .

(b) Is attracted as far as the connecting vowel by a simple syllable, e.g. סִבֹּת ; but to itself by a mixed syllable, e.g. סִבֹּתִם . (See p. 102.)

* This is called the *Chaldee imperfect*.

		I.	II.	III. A.
PERF. <i>Sing.</i>	3 M.	סָבַב (קָסַב)	נָסַב	הִסָּב
	3 F.	סָבְהָ	נָסְבָּהּ	הִסָּבְהָ
	2 M.	סָבַבְתָּ	נָסַבְתָּ	הִסָּבַבְתָּ
	<i>Plur.</i> 2 M.	סָבַבְתֶּם	נָסַבְתֶּם	הִסָּבַבְתֶּם
IMPF. <i>Sing.</i>	3 M.	יִסֵּב	יִסֵּב	יִסֵּב
	2 F.	תִּסָּבִי	תִּסָּבִי	תִּסָּבִי
	I C.	אִסֵּב	אִסֵּב	אִסֵּב
	<i>Plur.</i> 3 F.	תִּסָּבֶינָה	תִּסָּבֶינָה	תִּסָּבֶינָה
IMPA. <i>Sing.</i>	2 M.	סָב	הִסָּב	הִסָּב
	2 F.	סָבִי	הִסָּבִי	הִסָּבִי
	<i>Plur.</i> 2 F.	סָבֶינָה	הִסָּבֶינָה	הִסָּבֶינָה
INF.	ABS.	סָבֹב	הִסֹּב	הִסֹּב
	CONST.	סֵב	הִסֵּב	הִסֵּב
PART.	ACT.	סָבֵב	נָסֵב	מִסֵּב
	PASS.	סָבִיב	—	—

III. P.	IV.		V.
הוֹסֵב	סוֹבֵב	סוֹבֵב	הִסְתוֹבֵב
הוֹסִיבָה	סוֹבְבָה	סוֹבְבָה	הִסְתוֹבְבָה
הוֹסִיבוּת	סוֹבְבֻת	סוֹבְבֻת	הִסְתוֹבְבֻת
הוֹסִיבוּתָם	סוֹבְבֻתָם	סוֹבְבֻתָם	הִסְתוֹבְבֻתָם
יוֹסֵב	יִסוֹבֵב	יִסוֹבֵב	יִסְתוֹבֵב
תוֹסִיבִי	תִּסְוֹבְבִי	תִּסְוֹבְבִי	תִּסְתוֹבְבִי
אוֹסֵב	אִסוֹבֵב	אִסוֹבֵב	אִסְתוֹבֵב
תוֹסִיבִינָה	תִּסְוֹבְבִינָה	תִּסְוֹבְבִינָה	תִּסְתוֹבְבִינָה
—	סוֹבֵב	—	הִסְתוֹבֵב
—	סוֹבְבִי	—	הִסְתוֹבְבִי
—	סוֹבְבִינָה	—	הִסְתוֹבְבִינָה
הוֹסֵב	סוֹבֵב	סוֹבֵב	—
—	סוֹבֵב	—	הִסְתוֹבֵב
—	מְסוֹבֵב	—	מִסְתוֹבֵב
מוֹסֵב	—	מְסוֹבֵב	—

d. The vowel preceding the doubled letter is regularly that which belongs between the second and third radicals; but this vowel, unless it be —, is often affected by its position.

(a) If the syllable be accented, — in the second stem gives place to —, except in the infinitive, e.g. יִסֵּב; יִ in the third stem to —, e.g. הִסֵּב; for though an accented vowel in a closed syllable before two consonants or a double consonant may be long, it must be mutable.

(b) If the syllable be not accented, — is shortened to — in the third stem, where — occurs in the regular verb, e.g. הִסְבֹּת; — to — in the first stem, e.g. תִּסְבֵּינָה.

e. The preformatives, —

(a) If they regularly form distinct syllables, are undisturbed, e.g. יִסֵּב.

(b) If they regularly form syllables with the first radical, since this consonant is now followed by a vowel, —

a. Immediately before the tone, become open syllables with long vowels; — (ā) instead of — or —, except in the perfect and the participle of the third stem, where — is used; and הִ instead of — (ō) or —, e.g. יִסֵּב, יִסֵּב, הִסֵּב, and הִסֵּב.

b. Farther from the tone, except in the case of the passive of the third stem, lose their vowels, e.g. תִּסְבֵּינָה and הִסְבֹּת, but even הוֹסְבֹתָם.

2. The effect of suffixes upon these verbs is usually analogous to that of the affirmatives.

3. When the letter repeated is a guttural, the inflection of the verb is modified in accordance with the requirements of the gutturals.

4. Nouns derived from roots with a double medial manifest similar peculiarities, as בָּר, אָם, בָּל.

Exercises.

Read:—

סב: סבי: הסב: תסבי: תסב: יסב: תסובבנה:
 מסובב: סבוב: הסבות: יסובבנו*: תסובבנו:
 הסבי: הסב: נסבנו: סובבתי: סבוי: נסובבנו:
 הסב יהיה לב המלך עליהם: לא אדבר אליך רע
 או טוב: בדה על-שכמה: את-אמו יברך: שאלת
 לך ימים רבים: יקר המלך ארצה: רבות רעות
 עבדך: דברת עלי לב שפחתך: דברתי אל-לבי:
 סב מעליהם: אנדלך יהיה בכל-לבי: אהבך הסר
 יסובבנו: נתת לעבדך לב שמע: טוב תתי אותה
 לך מתתי אותה לאיש הזה:

Write:—

She turned. Thou (M.) wilt surround. Cause ye (M.) to turn. Ye (F.) will be made to turn. Ye (F.) surrounded. I shall turn. We shall cause to turn. Ye (M.) surrounded. Thou (F.) wast made to turn. They turned. Surround ye (F.). Turning. They (F.) will go around him. Thou (M.) hast caused their (M.) heart to turn. I will bow (with my)

* When a letter is repeated, a simple *sh'wa* is often replaced by ֿ , for the sake of distinctness.

face to the ground. Ye (M.) will go round the city on that day. He spake kindly to the maiden, for he loved her. Behold she spake to herself. Her jar (was) on her hand. It is better that I rule over you (M.) than that many kings rule over you. My mother will forsake me.

VOCABULARY.

אֵל, *or.*אִם, plur. אִמּוֹת, F., *mother.*בַּד, plur. בָּדִים, D., *jar.*לֵב, plur. לְבָבוֹת, F., *heart.*סב (סבב), *turn, go round*; II.=I.;III. *make turn, surround*; IV.=I.קד (קדרד), *bow.*רב, F. רַבָּה, *much, great.*רע, F. רַעָה, *bad, evil.*

XXXVII.

QUIESCENT VERBS.

VERBS in which one or more of the radicals lose their consonantal force and quiesce with the vowels are called *quiescent verbs*. They are divided into classes named from the weak letter and its position on the word. Thus there are verbs with —

1. Initial { *Aleph.*
 { *Yodh.* { *Waw.*
 { *Yodh.*

2. Medial { *Waw.*
 { *Yodh.*

3. Final { *Aleph.*
 { *He.* { *Waw.*
 { *Yodh.*

In verbs with a final *Waw* and *Yodh* the original weak consonants have almost entirely given place to ה, whence these verbs are usually called *verbs with a final He*.

VERBS WITH AN INITIAL ALEPH.

Verbs of this class are inflected like אָכַל, *eat*.

I. IMPERFECT.

<i>Sing.</i>	3 M.	יֹאכַל (יֹאכֵל)
	2 F.	תֹּאכְלִי
	1 C.	אֹכֵל
<i>Plur.</i>	2 F.	תֹּאכְלֶינָה

1. They are irregular only in the imperfect of the first stem, being elsewhere like other verbs with an initial guttural.

2. Their irregularity is due —

1. To the quiescence of א in the preceding vowel, originally , lengthened to , then modified to ; and —

2. To the omission of this consonant in the first person singular.

3. To the appearance of instead of as the characteristic vowel of the imperfect, especially in pause.

3. There are only four other verbs which always suffer similar changes; viz., אָבַד, *perish*; אָבַר, *be willing*; אָמַר, *say*; and אָפַךְ, *bake*.

4. The vowel of the imperfect in forms with suffixes is treated like the of the intensive stem [XXIII.].

5. In certain nouns beginning with א this letter quiesces with the vowel of a prefix.

Exercises.

Read: —

תֹאכַל: נֹאכַל: הָאֹכֵלֶתֶם: אֹכַל: אָכַל: אָכַלְתָּ:
אָכַלְנוּ: תֹאכְלוּ: נֹאכִיל: יֹאכַל: אֹכְלֹתִי: אָכֹל:
מִאֲכָל: תֹאכְלֶנָה: יֹאמֵר: אָמַר לֹא אֹכַל עַד אִם־
דִּבַּרְתִּי דְבָרִי: תֹאמַר אֵלַי גַּם לְגַמְלִיד אֲשָׁאב:
יְהוָה אֱלֹהִים אֲשֶׁר לָקַחְתִּי מֵאֶרֶץ מִוְלַדְתִּי נִשְׁבַּע־לִי
לֵאמֹר לְזֶרַעַךְ אֶתֵּן אֶת־הָאֶרֶץ הַזֹּאת: אָכַל אַתָּה
אֲשֶׁר־אֲנִי נָתַן אֵלֶיךָ: אֹכְל־טוֹב: אָמְרָה אֲלֵיהֶם כֹּה־
אָמַר יְהוָה אֱלֹהִים אָמְרוּ לְאִישׁ אֲשֶׁר־שָׁלַח אֶתְכֶם
אֵלַי הִנֵּה שָׁמַעְתִּיךָ: שָׁמְעוּ כִּי־שָׁם יֹאכְלוּ: אָמְרוּ
לִי מַה־שָּׁמוֹ מָה אָמַר אֲלֵיהֶם: כֹּה תֹאמַר אֲלֵיהֶם
יְהוָה אֱלֹהֵי אֲבֹתָם שְׁלַחְנִי אֲלֵיכֶם: בִּבְקֶר תֹאמַר
מִרִּיתֶן עָרַב: שְׁלַחְנִי לְאֹדְנִי*:

* In this word, though *Aleph* has become silent, the short vowel is retained contrary to rule [III, 4, 1].

Write:—

She ate. Thou (M.) wilt cause to eat. Thou (F.) wilt eat. Eat ye (F.). They (M.) will be eaten. Ye (F.) will be made to eat. They were eaten. Cause them (F.) to eat. Thou (F.) atest. Ye (F.) were made to eat. Eat ye (M.). Eaten. God said, Ye (M.) shall not eat from it (M.). She caused her husband also to eat from it. All this land which I have said I will give to your (M.) seed. Your (M.) sons will speak to our sons, saying, What have you to do (what to you) with Yahweh? In that day thou (F.) wilt say to me, My husband. In the evening thou (M.) shalt say, Would that it were (who will give) morning.

VOCABULARY.

אָבֵל, <i>eat</i> ; II. <i>be eaten</i> ; III. <i>cause</i> , <i>give, to eat</i> ; IV. <i>devour</i> .		אָמַר, <i>say</i> ; II. <i>be said</i> .
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XXXVIII.

VERBS WITH AN INITIAL YODH.

VERBS in which, without preformatives, the first radical is י, do not all really belong to the same class. The first radical was not originally י in all of them, as appears from an examination of some of the derivative stems, but it was more frequently י. There are therefore two general classes of verbs whose first radical is apparently י.

1. The first class, consisting of those whose first radical was originally ך, may be subdivided into three groups, distinguished by the way in which the weak letter is treated; especially in the imperfect of the first stem; viz. : —

1. Those from which the ך, after becoming ך, entirely disappears.
2. Those in which the ך, after becoming ך, coalesces with the preceding vowel.

3. Those in which the ך, after becoming ך, is assimilated.

2. The second class consists of those whose first radical was originally ך.

VERBS WITH AN INITIAL WAW. — I.

The verb יָשַׁב, *sit*, will serve as a representative of this group.

PERFECT.

	I.	II.	III.	
<i>Sing.</i> 3 M.	יָשַׁב	נָשַׁב	הוֹשִׁיב	הוֹשֵׁב
3 F.	יָשְׁבָה	נָשְׁבָה	הוֹשִׁיבָה	הוֹשֵׁבָה
2 M.	יָשַׁבְתָּ	נָשַׁבְתָּ	הוֹשִׁיבְתָּ	הוֹשֵׁבְתָּ
<i>Plur.</i> 2 M.	יָשַׁבְתֶּם	נָשַׁבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשֵׁבְתֶּם

IMPERFECT.

<i>Sing.</i> 3 M.	יֹשֵׁב	יֹשֵׁב	יֹשֵׁב	יֹשֵׁב
2 F.	תֹּשְׁבִי	תֹּשְׁבִי	תֹּשְׁבִי	תֹּשְׁבִי
1 C.	אֹשֵׁב	אֹשֵׁב	אֹשֵׁב	אֹשֵׁב
<i>Plur.</i> 3 F.	תֹּשְׁבֶנָּה	תֹּשְׁבֶנָּה	תֹּשְׁבֶנָּה	תֹּשְׁבֶנָּה

IMPERATIVE.

	I.	II.	III.	
<i>Sing.</i> 2 M.	שֵׁב	הִנָּשֵׁב	הוֹשֵׁב	—
2 F.	שְׁבִי	הִנָּשְׁבִי	הוֹשִׁיבִי	—
<i>Plur.</i> 2 F.	שִׁבְנָה	הִנָּשְׁבְנָה	הוֹשִׁבְנָה	—

INFINITIVE.

ABS.	יִשׁוּב	הִנָּשֵׁב	הוֹשֵׁב	הוֹשֵׁב
CONST.	שִׁבְתָּ	הִנָּשֵׁב	הוֹשִׁיב	הוֹשֵׁב

PARTICIPLES.

ACT.	יֹשֵׁב	נוֹשֵׁב	מוֹשִׁיב	—
PASS.	יֹשֻׁב	—	—	מוֹשָׁב

1. The following are the peculiarities in the inflection of these verbs :—

1. Whenever ך, as the first radical, would regularly begin a syllable, —

a. If followed by another consonant without an intervening vowel, except in the perfect, it is dropped; *e.g.* שֵׁב, but יִשְׁבְּתֶם.

(*a*) The imperative second sing. masc. then often adds הָ; *e.g.* שִׁבְהָ.

(*b*) The infinitive const. ת; *e.g.* שִׁבְתָּ.

b. If not immediately followed by another consonant it usually becomes י; *e.g.* יֹשֵׁב and הִתְיַלֵּךְ, yet we have also הִתְיַדָּע.

2. Whenever ך, as the first radical, would regularly, with a prefix, form a mixed syllable, it unites with the preceding vowel, —

a. Giving ך (ê), from ךְ = ךְ, — always defectively written, — in the imperfect of the first stem, perhaps through the influence of the ך, which regularly appears in the following syllable; e.g. יֵשֶׁב.

b. Giving ך, from ךְ, in the perfect and the participle of the second and in the active of the third stem; e.g. נוֹשֵׁב and הוֹשִׁיב.

c. Giving ך, from ךְ, in the passive of the third stem; e.g. הוֹשַׁב.

3. Whenever ך, as the first radical, would regularly be doubled, it takes *daghesh forte* like any other consonant.

2. The characteristic vowel of the imperfect and the related forms, ך, from ך [XXXI. 3], is retained before נָך in the imperative; but is shortened to ך before נָך in the imperfect, and to ך before the feminine ending of the infinitive const.

3. The vowel of the preformative in the imperfect first sing. of stem II., which in regular verbs may be either ך or ך, is, in verbs of this class, always ך.

4. The infinitive with suffixes corresponds to nouns of the fifth class [XXVIII.].

Exercises.

Read: —

הוֹשֵׁבָה : נוֹשְׁבָנוּ : תִּשְׁבְּנָה : תוֹשִׁיבִי : שְׁבָה :
שָׁבַת : הוֹשְׁבִי : נוֹשְׁבֶתָ : נִשֵּׁב : תוֹשֵׁב : הוֹשִׁיבִי :
וְיֹשִׁבוּם בְּמָקוֹם הַזֶּה : לֹא־תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת

הַכְנֵנִי אֲשֶׁר אֲנִי יוֹשֵׁב בְּקִרְבּוֹ בִּי אֶל-אֶרֶץ מוֹלְדְּתִי
 תֵּלֶךְ לָקַחְתָּ אִשָּׁה לֹא: יֵלְדָה רַבָּקָה לְבְתוּאֵל בֶּן-
 מִלְכָּה אִשֶּׁת נָחוֹר: אִישׁ לֹא יָדָעָה: הוֹרִידָה כְּדָה
 עַל-יָדָה: אָרַר אֶל-הַבָּאֵר לְשֹׂאֵב גַּם לָךְ גַּם לְגַמְלִיךָ:
 אוֹלִי לֹא-תֵלֶךְ הָאִשָּׁה אַחֲרַי: אִם-לֹא תִלְכִּי עִמִּי לֹא
 אֵלַיךְ: אָמְרָה הָלוֹךְ אֵלַיךְ עִמָּךְ: בְּאַהֲלִים תִּשְׁכְּבוּ כָל-
 יְמֵיכֶם: הֵם לֹא יָדְעוּ כִּי שָׁמַעַתְּ אִישׁ: לֹא-עָמַד אִישׁ
 אֹתוֹ בְּהַתְּוֹדְעוֹ אֲלֵיהֶם:

Write:—

He caused to dwell. They were made to dwell. Ye (M.) dwelt. They (F.) will dwell. I dwelt. They (M.) will be inhabited. Dwell ye (M.). I will cause him to dwell. Abraham begat Yishak. Sarah the wife of my master hath borne a son to my master in (after) her old-age. Cause us to know (in what) we shall send it (M.) to its place. They said to him, Behold thy sons have not gone in thy ways. Who will go down with me? I will go down with thee (F.). Why should thy (M.) servant dwell in this city with thee? She lowered her jar upon her hand.

VOCABULARY.

אוֹלִי, *if not, perhaps.*אִם, *if*; בִּי אִם, *but.*הִלֵּךְ,* *go*; II. *depart*; III. *make,*
let, go; IV. *walk, move*; V. *walk.*יָדַע, *know*; II. *make one's self**known*; III. *make known*; V. *re-*
*veal.*יָלַד, *beget, bear*; II. *be born*;
III. *make bear, beget.*יָשַׁב, *sit, dwell*; II. *be inhabited*;
III. *make sit, dwell*; IV. = III.

XXXIX.

VERBS WITH AN INITIAL WAW.—2.

THE word יָרַשׁ, *take possession*, is an example of the second group of the verbs which originally had an initial *Waw*.

I.

IMPERFECT.		
Sing.	3 M.	יִירָשׁ
	2 F.	תִּירָשִׁי
	1 C.	אִירָשׁ
Plur.	3 F.	תִּירָשְׁנָה

IMPERATIVE.		
Sing.	2 M.	רֵשׁ, רֵשׁ (יָרַשׁ)
	2 F.	יִרְשִׁי
Plur.	2 F.	(יִרְשְׁנָה)
INFINITIVE.		
	ABS.	יְרוֹשׁ
	CONST.	לְרֹשֶׁת (יֹסֵד)

* This word, in the imperfect, the imperative, and the infinitive const. of the primitive stem, as well as in the entire causative stem, though sometimes regular, is oftenest treated like a verb with an initial *Waw* or *Yodh*.

1. The peculiarities of verbs of this kind are confined to the imperfect, the imperative, and the infinitive of the first stem. They are elsewhere inflected like **יָשַׁב**.

2. These verbs all have in the imperfect.

3. The weak letter, after becoming י, —

1. At the beginning of a syllable without a vowel, may be dropped or retained.

2. At the end of a syllable quiesces with , forming יָ .

3. There is a constant tendency to confuse these with the verbs of the preceding group.

VERBS WITH AN INITIAL *WAW*. — 3.

The word **יָצַת**, *burn*, might represent the third group of verbs with an initial *Waw*, but a separate paradigm is not necessary, since the forms agree with those of verbs with an initial *Nun* [XXXV.].

VERBS WITH AN INITIAL *YODH*.

The word **יָטַב**, *be good*, will illustrate this second class of verbs, — those properly called *verbs with an initial Yodh*.

PERFECT.

		I.	III.
<i>Sing.</i>	3 M.	יָטַב	הֵיטִיב
	3 F.	יָטְבָה	הֵיטִיבָה
	2 M.	יָטַבְתָּ	הֵיטִיבְתָּ
<i>Plur.</i>	2 M.	יָטַבְתֶּם	הֵיטִיבְתֶּם

IMPERFECT.

		I.	III.
<i>Sing.</i>	3 M.	יִטֵּב	יִטִּיב
	2 F.	תִּיטֵּב	תִּיטִּיב
	1 C.	אִיטֵּב	אִיטִּיב
<i>Plur.</i>	3 F.	תִּיטְבֶּנָּה	תִּיטְבִּנָּה

IMPERATIVE.

<i>Sing.</i>	2 M.	יִטֵּב	הִיטֵּב
	2 F.	יִטְבִּי	הִיטִּיבִי
<i>Plur.</i>	2 F.	יִטְבֶּנָּה	הִיטְבִּנָּה

INFINITIVE.

ABS.	יִטְבֹּ	הִיטֵּב
CONST.	יִטֵּב	הִיטִּיב

PARTICIPLES.

ACT.	יֹטֵּב	מִיטִּיב
PASS.	יֹטִיב	—

1. The weak letter —

1. At the beginning of a syllable is retained.

2. At the end of a syllable quiesces with ִ, in the first stem ; with ִ, from ִ, in the third.

2. A vowelless י at the beginning of any word may coalesce with the vowel of a prefix.

Read:—

Exercises.

הוֹרִישׁ: תַּצֵּת: הִמְיִיבִי: רָשֶׁת: יִמְכֹּת: אֹרֶשׁ:
 הִמְכֹּת: תִּירְשִׁי: הוֹרְשֶׁתָם: תִּמְכּוּ: יִרְשָׁתָן:
 תִּמְכְּנָה: יִרְשְׁנוּ: יְרוֹשׁ: תִּירְשְׁנָה: הוֹרְשֶׁתָם:
 הוֹרִישֻׁהָ: לְהִמְיִכָּךְ: הִיא הָאִשָּׁה אֲשֶׁר־הוֹכִיחַ יְהוָה
 לְבֶן־אָדָנִי: לֹא נֹכַח דְּבַר אֱלֹהִים רַע אֲדַמּוּב: מִי יִכְלֹ
 לַעֲמֹד בְּיוֹם הַהוּא: עָתָה יִדְעָתִי כִי־יִיטִיב יְהוָה לִי:
 הִלְנִיקָהּ הָאִשָּׁה אֶת־בָּנָהּ יָמִים רַבִּים: אָתָּה אֱלֹהֵינוּ
 הוֹרִשֵׁת אֶת־יֹשְׁבֵי הָאָרֶץ הַזֹּאת: יִתְּנָהּ יְהוָה אֱלֹהֵיכֶם
 לָכֶם לְרִשְׁתָּהּ: שְׁלַחוּ אֶת־מִינְקָתָהּ עִמָּה: לֹא כִימִי
 אִישׁ יִמְיֹךְ: אָדָנִי * יְהוָה † בָּמָה אָדַע כִּי אִירְשְׁנָה:

* This form of the plural with the suffix of the first person singular means properly "my Lord," then the "Lord," *i.e.* God.

† When the unpronounceable name is preceded by the word with whose vowels it is usually pointed, it takes those of אֱלֹהִים.

Write:—

She was good. He will make good. Possess thou (M.). They made possess. I was possessed. They (M.) will possess. Thou (M.) wilt possess. We shall make possess. Be ye (M.) good. They (F.) will be impoverished. We determined. Possessed. They have well spoken (made good) all that they have spoken. They (M.) will possess the cities of the south. All which Yahweh our God hath taken (from our enemies), it (M.) will we possess. Nurse him for me. Tell (F.) us how we shall prevail against (be able) him. Perhaps Yahweh will punish him for (ב) the words which he hath heard. Yahweh hath sworn by his right hand. Isaac (was) dwelling in the land of the south.

VOCABULARY.

יָרַשׁ, *possess*; II. *be impoverished*;

III. *make possess*; *impoverish*.

יָבַח, II. *be vindicated*; III. *determine, vindicate, punish*.

יָכַל, *be able*. Impf. supplied by
III. P.

יָטַב (actually used only in impf.),

be good, right; III. *make good, right*.

יָנַק, *suck*; III. *suckle*.

נָגַב, M., *south*.

XL.

VERBS WITH A MEDIAL WAW.

VERBS of this class follow the analogy of קָם (קוּם), *arise*.

PERFECT.

	I.	II.	III.	
<i>Sing.</i> 3 M.	קָם	נָקָם	הִקָּם	הִיָּקָם
3 F.	קָמָה	נָקָמָה	הִקָּמָה	הִיָּקָמָה
2 M.	קָמְתָ	נָקִימְתָ	הִקָּיְמְתָ	הִיָּקִימְתָ
<i>Plur.</i> 2 M.	קָמְתֶם	נָקִימְתֶם	הִקָּיְמְתֶם	הִיָּקִימְתֶם

IMPERFECT.

<i>Sing.</i> 3 M.	יָקִים	יָקִים	יָקִים	יִיָּקִים
2 F.	תִּקְוִי	תִּקְוִי	תִּקְוִי	תִּיָּקְוִי
1 C.	אָקִים	אָקִים	אָקִים	אִיָּקִים
<i>Plur.</i> 3 F.	תִּקְוִינָה	תִּקְמִנָה	תִּקְמִנָה	תִּיָּקְמִנָה

IMPERATIVE.

<i>Sing.</i> 2 M.	קוּם	הִקּוּם	הִקּוּם	—
2 F.	קוּמִי	הִקּוּמִי	הִקּוּמִי	—
<i>Plur.</i> 2 F.	קִמְנָה	הִקְמִנָה	הִקְמִנָה	—

INFINITIVE.				
	I.	II.	III.	
ABS.	קום	הִקום	הִקֵּם	הוִקֵּם
CONST.	קים	הִקום	הִקִּים	—
PARTICIPLES.				
ACT.	קם	נִקום	מִקום	—
PASS.	קים	—	—	מוֹקם

1. The treatment of the weak letter in the inflection of these verbs is not uniform and consistent, but the exceptions may be explained in most cases by the analogy of related forms.

1. Whenever the weak letter, as the second radical, would regularly begin a syllable, —

a. If preceded by a vowel, —

(*a*) Regularly it and this vowel are dropped, and the following or characteristic vowel, falling in a simple or a final mixed syllable, is lengthened; *e.g.* קם for קָנִים, קום for קָוִים, and קים for קָוִים; then קָמָה, etc.

(*b*) Exceptionally it and the following vowel are dropped; the remaining vowel may then be modified; *e.g.* קם for קָנִים (קָנִים), as in intransitive verbs, and יקום for יקָנִים, as in the perfect.

b. If not preceded by a vowel, —

(*a*) Regularly it is transposed and, after assimilation, if necessary, contracted with the following vowel; *e.g.* יקום for יקָנִים (יִקָנִים), נקום for נִקָנִים (נִקָנִים), הקים for הִקָוִים, etc.

(*b*) Exceptionally it is dropped for the sake of preserving the characteristic vowel; *e.g.* הוֹכֵם for הִכֵּם (הִכְּנֵם), as in verbs with a doubled medial.

2. Whenever the weak letter, as the second radical, would regularly be the second of two consonants beginning a syllable, it is treated as when preceded by silent *shewa*; *e.g.* קוֹם for קוּם (קוּם), then קוּמִי, etc.

3. Whenever the weak letter, as the second radical, would regularly be doubled, —

a. It is changed to ׀ before being doubled, or —

b. Its use is avoided by the employment, in the fourth and fifth stems, of the forms found in the same stems of verbs with a double medial.

4. The preformatives correspond exactly with those of verbs with a double medial [XXXV.].

5. The connecting vowels found in verbs with a double medial are used also in these verbs, but only in the perfect of the second and third, and sometimes in the imperfect of the first stem.

6. The accent also in these verbs, so far as it varies from that of the regular verb, is treated as in verbs with a double medial.

2. These verbs are affected by the suffixes just as they are by similar affirmatives.

3. Nouns derived from roots with a medial *Waw* suffer similar changes; *e.g.* מִוֶּת.

Exercises.

Read: —

נָקִים: הִקְיִמוּתָן: יוֹכֵם: תִּקְוִימָנָה: קוּמִי: לְמָתִי:
הִקְיִמוּ: הִקְיָמָה: קוּם: מְקוּם: הִקְוִמוּ: נְקוּמוֹת:

הָקִימוּ : יְקִימֶנָּה : מִתְקַוְּמִי : יָקִים יְהוָה אֶת־דְּבָרוֹ
 אֲשֶׁר דִּבֶּר בְּיַד עֲבָדָיו : רָצָה עוֹד אֶל־הַבָּאָר לִשְׁאֹב :
 עֲתָה יְהוָה אֱלֹהִים הַדֹּבֵר אֲשֶׁר דִּבְרָתָ עַל־עֲבָדָיו
 הָקִים : לֹא אוֹכַל לְהָשִׁיבוֹ עוֹד : אֲנִי הִלֵּךְ אֵלָיו הוּא לֹא־
 יָשׁוּב אֵלָי : תִּרְיֵץ יָדָיו לְאֱלֹהִים : אֶת־הַכֶּסֶף הַמּוֹשֵׁב
 תִּשְׁיִבוּ בְיָדָם : אָקִים אֶת־הַשְּׂבוּעָה אֲשֶׁר־נִשְׁבַּעְתִּי
 לְאַבְרָהָם לָתֵת לוֹ הָאָרֶץ הַזֹּאת : מָה־אָשִׁיב שְׁלָחִי
 דֹּבֵר : קָמְתִי בִבְקָר לְהִינִיֵּק אֶת־בְּנִי : הַשְּׁמֹר לְךָ
 פֶּן־תָּשִׁיב אֶת־בְּנִי שְׂמָחָה : שְׂבָנָה בָּנְתִי לָמָּה תִּלְכָּנָה
 עִמִּי :

Write :—

We arose. Thou (F.) wilt establish. He was established. Ye (M.) will stand. Establish thou (M.). Confirm ye (F.). Ye (F.) will be established. Ye (M.) stood. Why (is) this (that) thou (art) running, my son? Yahweh will establish his work. Return ye (M.), return ye, from your evil ways. Her husband went after her to speak to her heart to cause her to return. Like him (there) arose not a king who turned to Yahweh with all his heart. I

will hurry him away from (from upon) her. My money (silver) has been returned. I will restore thy son to thee (M.). A daughter will rise against (ב) her mother. Arise ye (M.), return to the man.

VOCABULARY.

עוֹד, *still, again.*

פָּן (always with *makkeph*), *lest.*

קָם, *arise, stand*; III. *make arise or stand, establish*; IV. קָיָם, *confirm*; קוֹמֵם, *build*; V. *arise, oppose.*

רָץ, *run*; III. *make run, hurry.*

נָשַׁב, *return*; III. *make return, restore.*

שָׁח, *meditate.*

שָׁמָּה, *thither.*



XLI.

VERBS WITH A MEDIAL YODH.

VERBS of this class follow the analogy of בִּין (בין), *perceive.*

I.

PERFECT.			IMPERFECT.		
Sing. 3 M.	בָּן	or בִּין	Sing. 3 M.	יִבִּין	
3 F.	בָּנָה	בִּינָה	2 F.	תִּבְיִי	
2 M.	בָּנֹת	בִּינוֹת	1 C.	אֲבִין	
Plur. 2 M.	בָּנֹתֶם	בִּינוֹתֶם	Plur. 3 F.	תִּבְלִינָה	

IMPERATIVE.			INFINITIVE.		
<i>Sing.</i>	2 M.	בִּין	Abs.	בּוֹן	CONST. בִּין
	2 F.	בִּינִי	PARTICIPLES.		
<i>Plur.</i>	2 F.	—	ACT.	בִּן	PASS. בּוֹן

1. These verbs differ from those whose second radical is ך only in the first stem, —

1. Usually only in the imperfect, the imperative, and the infinitive, where ך takes the place of ך.

2. Sometimes in the perfect also, which then has the form of that of the third stem without the preformative.

2. Some nouns derived from verbs with a medial ך are similarly affected ;
e.g. עֵין.

Read:—

Exercises.

נָבוֹן : בְּנֵיהֶם : תְּבִינִי : בָּנוּ : הַתְּבוּנָתָהּ : נְבוּנוֹתֵי :
הַתְּבוּנָה : תְּבִין : תְּתְבוּנֵנוּ : אֲבִין : יְבוּנְהוּ : בּוֹן : בִּינִי :
נָתַתָּ לְעֶבְדְּךָ לֵב שֹׁמֵעַ לְהָבִין בֵּין-טוֹב לָרַע : מָה
אֶתְבוּנֶן עַל-בְּתוּלָה : הוֹכִיחַ לְנָבוֹן יָבִין דַּעַת :
מִסְפּוֹא רַב עֲמָנוּ גַּם-מְקוֹם לָלִין : שְׁמָתִי הַנֶּחֱם עַל-
אָפָה : רָץ לָבֶן אֶל-הָאִישׁ הַחוּצָה אֶל-הָעֵין : שָׁם

הָעֵבֶר אֶת־יָדָיו תַּחַת יָרֵךְ אֲבִרָהֶם אֲדָנָיו: הַגִּידָה
 לְבֵית אִמָּה כְּדִבְרֵים הָאֵלֶּה: הוֹשֵׁם לוֹ לֹא־כָל: כֹּנְמִי
 לְכִי לְבֵיתְךָ: מִלֵּאֵךְ יִהְיֶה הַלֵּךְ מֵעֵינָיו: לֹא יִדְעֵנו
 מִיֶּשֶׁם בְּסִפְנוֹ שֵׁם:

(For the remaining Exercise, see page 128.)

VOCABULARY.

בֵּית, const. בֵּית; plur. בָּתִּים
 (bâtim),* const. בֵּיתִי, M., house.
 בֵּן, perceive, understand; II. be
 intelligent; III. make perceive,
 explain, instruct, also perceive;
 IV. guard; V. consider.

לֹךְ, lodge.

עֵין, const. עֵין, F., eye, spring;
 du. עֵינִים, const. עֵינִי, eyes;
 עֵינֹת, const. עֵינֹת, springs.

שָׁם, set, place.

XLII.

VERBS WITH A FINAL ALEPH.

Of verbs of this class מָצָא, *find*, is usually taken as a representative. The typical forms in the various stems are the following:—

* The *daghesk* in the *Taw* is intended merely to distinguish this from another word having the same form. The *methegh* prevents a mistake in the pronunciation.

		I.	II.	III. A.
PERF. <i>Sing.</i>	3 M.	מָצָא	נִמְצָא	הִמְצִיא
	3 F.	מָצְאָה	נִמְצְאָה	הִמְצִיָּה
	2 M.	מָצְאתָ	נִמְצְאתָ	הִמְצִאתָ
	<i>Plur.</i> 2 M.	מָצְאתֶם	נִמְצְאתֶם	הִמְצִאתֶם
IMPF. <i>Sing.</i>	3 M.	יִמְצָא	יִמְצָא	יִמְצִיא
	2 F.	תִּמְצְאִי	תִּמְצְאִי	תִּמְצִיֵּי
	1 C.	אִמְצָא	אִמְצָא	אִמְצִיא
	<i>Plur.</i> 3 F.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצִינָה
IMPA. <i>Sing.</i>	2 M.	מִצָּא	הִמְצִיא	הִמְצִיא
	2 F.	מִצְאִי	הִמְצִיאִי	הִמְצִיָּי
	<i>Plur.</i> 2 F.	מִצְאֶנָּה	הִמְצִיאֶנָּה	הִמְצִינָה
INF.	ABS.	מִצּוֹ	נִמְצֵא	הִמְצֵא
	CONST.	מִצָּ	הִמְצֵא	הִמְצִיא
PART.	ACT.	מִצֵּא	נִמְצֵא	מִמְצִיא
	PASS.	מִצּוֹ	—	—

III. P.

IV.

V.

הִמְצֵא	מִצֵּא	מִצֵּא	הִתְמַצֵּא
הִמְצֵאָה	מִצֵּאָה	מִצֵּאָה	הִתְמַצֵּאָה
הִמְצֵאֶת	מִצֵּאֶת	מִצֵּאֶת	הִתְמַצֵּאֶת
הִמְצֵאֶתֶם	מִצֵּאֶתֶם	מִצֵּאֶתֶם	הִתְמַצֵּאֶתֶם
יִמְצֵא	יִמְצֵא	יִמְצֵא	יִתְמַצֵּא
תִּמְצֵאִי	תִּמְצֵאִי	תִּמְצֵאִי	תִּתְמַצֵּאִי
אִמְצֵא	אִמְצֵא	אִמְצֵא	אִתְמַצֵּא
תִּמְצֵאֶנָּה	תִּמְצֵאֶנָּה	תִּמְצֵאֶנָּה	תִּתְמַצֵּאֶנָּה
—	מִצֵּא	—	הִתְמַצֵּא
—	מִצֵּאִי	—	הִתְמַצֵּאִי
—	מִצֵּאֶנָּה	—	הִתְמַצֵּאֶנָּה
הִמְצֵא	מִצֵּא	מִצֵּא	הִתְמַצֵּא
הִמְצֵא	מִצֵּא	מִצֵּא	הִתְמַצֵּא
—	מִמְצֵא	—	מִתְמַצֵּא
מִמְצֵא	—	מִמְצֵא	—

1. The weak letter loses its consonantal force only at the end of a syllable, being elsewhere treated like any other consonant.

1. At the end of a word it coalesces with the characteristic vowel, whatever that may be, without affecting its quantity or quality, except in the case of , which is lengthened to ; e.g. מִצָּא, but מִצָּא.

2. At the end of a penultimate syllable (and before הֵ) it coalesces —

a. With or in the perfect of the first stem; e.g. מִצָּאָה and מִלָּאָה.

b. With in all the rest of the perfects; e.g. נִמְצָאָה.

c. With in the imperfect and the imperative of all the stems, even in the passive; e.g. תִּמְצָאָה.

2. These verbs with suffixes are treated like other verbs with a final guttural [XXXIV. 2].

3. In nouns derived from roots with a final א, especially feminines, this letter shows the same tendency to quiesce; e.g. יִצָּאָה for יִצָּאָה.

Read:—

Exercises.

תִּמְצָאָה : מִצָּא : הִמְצָאָה : מִצָּאָה : תִּמְצָאָה :

תִּתְמַצָּא : תִּמְצָאָה : הִמְצָאָה : הִמְצָאָה : מִצָּאָה :

מִצָּאָה : אִמְצָאָה : קִרָּא : לְרִבְכָּה : רִץ הָעֶבֶד

לְקִרְאָתָהּ : מִלָּאָה בָּדָה : נָשָׂא יָצָח אֶת־עֵינָיו : הִנֵּה

בְּנוֹת אֲנָשִׁי הָעִיר יֵצֵאת לִשְׂאֵב: בָּא אֲבָרְהָם בְּיָמִים:
 נָתַן יְהוָה אֶת-כָּל-הָאֱלֹות הָאֵלֶּה עַל-שְׂנֵאִיךָ: הָאָרֶץ
 אֲשֶׁר אַתָּה בָּא-שָׁמָּה לְרִשְׁתָּהּ לֹא כָאָרֶץ אֲשֶׁר
 יֵצְאתָם מִשָּׁם: הִבְרִיךְ הַגְּמָלִים מַחוּץ לָעִיר לָעֵת
 צֵאת הַשָּׂאֵבֹת: בּוֹא בְרוּךְ יְהוָה לָמָּה תַעֲמֹד בַּחוּץ:
 הִבִּיֵּאֶה יִצְחָק הָאֱלֹהִים שָׂרָה אִמּוֹ: לְזֹאת יִקְרָא אִשָּׁה
 בִּי מֵאִישׁ לְקַחְהָ-זֹאת: אָבִיא אֶתְכֶם אֶל-הָאָרֶץ אֲשֶׁר
 נִשְׁאַתִּי אֶת-יָדַי לָתֵת אֹתָהּ לְאֲבָרְהָם: מִי אֲנֹכִי בִּי
 אוֹצִיאֵם מִן-הָאָרֶץ הַזֹּאת: מִלֵּאָה הָאָרֶץ חֶסֶד יְהוָה:
 אָמַר לְאִשֶּׁר עַל-בֵּיתוֹ הָבֹא אֶת-הָאֲנָשִׁים הַבָּיְתָה בִּי
 אֲתִי וְאֹכְלוּ הַיּוֹם: הִנֵּה כֶסֶף אֲשֶׁר מָצְאוּנוּ הַשִּׁיבָנוּ
 אֵלֶיךָ מֵאָרֶץ כְּנָעַן: קָרָא הוֹצִיאוּ כָל-אִישׁ מִעֲלָי:
 נִשְׁאוּהוּ אֲנָשִׁי מִקְמוֹ בְּכֶסֶף:

Write:—

She will find. We were found. Deliver thou (M.).
 Ye (F.) will be found. Ye (M.) will deliver. Found. We

found her. I found them. They (F.) will find me. Us thou (M.) didst not call to go with thee. Blessed (be) Yahweh who sent thee (M.) this day to meet me. Ribhkah raised her eyes. The house was full of men. I came to-day to the spring. All that he will say will surely come (to pass). (It is) good, my daughter, that thou go forth with his maidens. I (am) Yahweh thy God who brought thee (M.) forth from a house of servants. He was not able to bring them (M.) to the land (concerning) which he spake to them. His land is full of horses. I surely said that thou (M.) verily hatedst her. He understood that Yahweh (was) calling (to) the boy.

** Write:—*

He will make understand. Ye (F.) understood. He was intelligent. They (F.) will consider. We shall understand. They made understand. Consider ye (M.). They (M.) will understand. Thou (F.) madest understand. She considered. Thou (M.) wilt understand. Ye (F.) will make understand. Consider the mercies of Yahweh. God understandeth (III.) her way. Abraham said to the oldest

of his house, Place, pray, thine hand under my thigh. Where (in which) thou (F.) shalt lodge I will lodge. Behold he was standing by his camels at the spring. I know that thou (M.) (art) good in mine eyes as an angel of Yahweh. In that day I will establish all that I have said concerning his house.

VOCABULARY.

בָּא, *come*; III. *bring*.

נָתַן, III. *give to doing*.

יָצָא, *go forth*; III. *bring forth*.

מָלֵא, *be full*; II. *be filled*; IV. *fill*.

מָצָא, *find*; II. *be found*; III. *deliver*.

נָשָׂא, *raise, carry, take*; II. *uplift one's self, be carried, taken*; IV. *raise, assist*; V. *exalt one's self*.

קָרָא, *call, name, read*; II. *be called, named*.

שָׂנֵא, *hate*; II. *be hated*.



XLIII.

VERBS WITH A FINAL *WAW* OR *YODH*.

THE inflection of this class of verbs is illustrated in that of **גִּלְתִּי**, *reveal*. The following are the typical forms:—

			I.	II.	III. A.
PERF.	<i>Sing.</i>	3 M.	נָגַלָה	נִגְלָה	הִנְגְלָה
		3 F.	נָגַלְתָּה	נִגְלַתְּהָ	הִנְגְלַתְּהָ
		2 M.	נָגַלְיִתָּה (י)	נִגְלִיִּיתָ (י)	הִנְגְלִיִּיתָ (י)
	<i>Plur.</i>	2 M.	נָגַלְיִתֶּם	נִגְלִיִּיתֶם	הִנְגְלִיִּיתֶם
IMPF.	<i>Sing.</i>	3 M.	יִנְגֹּלָה	יִנְגָּלָה	יִנְגְּלָה
		2 F.	תִּנְגְּלִי	תִּנְגָּלִי	תִּנְגְּלִי
		1 C.	אִנְגֹּלָה	אִנְגָּלָה	אִנְגְּלָה
	<i>Plur.</i>	3 F.	תִּנְגְּלִינָה	תִּנְגְּלִינָה	תִּנְגְּלִינָה
IMPA.	<i>Sing.</i>	2 M.	נָגִילָה	הִנְגִּילָה	הִנְגְּלִילָה
		2 F.	נָגִילִי	הִנְגִּילִי	הִנְגְּלִילִי
	<i>Plur.</i>	2 F.	נָגִילַיְנָה	הִנְגִּילַיְנָה	הִנְגְּלִילַיְנָה
INF.	ABS.		נָגֹלָה	נִגְלָה	הִנְגִּילָה
	CONST.		נִגְלוֹת	הִנְגְּלוֹת	הִנְגְּלוֹת
PART.	ACT.		נֹגֵלָה	נִגְלָה	מִנְגְּלָה
	PASS.		נִגְלוֹי	—	—

III. P.	IV.		V.
הִגֵּלָה	גִּלָּה	גִּלָּה	הִתְגִּלָּה
הִגִּלְתָּהּ	גִּלְתָּהּ	גִּלְתָּהּ	הִתְגִּלְתָּהּ
הִגִּלִּית	גִּלִּית (י)	גִּלִּית	הִתְגִּלִּית (י)
הִגִּלִּיתֶם	גִּלִּיתֶם	גִּלִּיתֶם	הִתְגִּלִּיתֶם
יִגְלֶה	יִגְלֶה	יִגְלֶה	יִתְגִּלֶה
תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּתְגְּלִי
אִגְלֶה	אִגְלֶה	אִגְלֶה	אִתְגִּלֶה
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגְּלִינָה
—	גִּלָּה	—	הִתְגִּלָּה
—	גִּלִּי	—	הִתְגִּלִּי
—	גִּלִּינָה	—	הִתְגִּלִּינָה
הִגִּלָּה	גִּלָּה	—	הִתְגִּלָּה
הִגִּלּוֹת	גִּלּוֹת	גִּלּוֹת	הִתְגִּלּוֹת
—	מִגְלָה	—	מִתְגִּלָּה
מִגְלָה	—	מִגְלָה	—

1. The two groups of verbs of which this class was originally composed can no longer be distinguished, since the inflection is precisely the same in all cases.

2. The changes occasioned by the weak letter are as follows:—

1. Whenever, as the third radical, it would regularly close a syllable,—

a. At the end of a word it—

(a) Yields to ה as the sign of a preceding vowel:—

a. in all the perfects; e.g. **נָגַחַהּ**.

b. (from וְ), in all the imperfects, and in all the participles except

1. P.; e.g. **יִנְגַּחַהּ**.

c. (from וְ), in all the imperatives, and in the infinitives absolute, except those of the first and second stems; e.g. **הִנְגַּחַהּ**, **הִנְגַּחִי**.

d. in the infinitives absolute of the first and second stems; e.g. **נְגַחַהּ**.

(b) Disappears before the feminine ending ת in all the infinitives const.

(c) Remains as ו, only in the passive participle of the first stem.

b. At the end of a penultimate syllable it quiesces with a preceding—

(a) (from וְ), in the perfect, always of the first stem, and often of the remaining actives or reflexives; e.g. **נָגַחַת**.

(b) (from וְ), in the perfect of the passives; e.g. **הִנְגַּחַת**.

(c) (from וְ), in all the imperfects and the imperatives; e.g. **תִּנְגַּחִינָהּ**.

2. Whenever, as the third radical, it would regularly stand the second consonant at the beginning of a syllable, it is dropped with the preceding *shewa*;—

a. Usually without compensation; e.g. **נָגַחַי** for **נָגַחַיִּי**; but—

b. In the third sing. fem. of the perfect, after the loss of the final radical, the feminine ending, originally ת, assumes a second feminine termination; e.g. **נָגַחַתָּהּ** for **נָגַחַתָּהּ**.

3. Nouns derived from roots with a final *Waw* or *Yodh* exhibit similar peculiarities; e.g. **חֹזֶה**, **שֹׁדֵד**, **גִּדִּי**, **אֵב**.

Exercises.

Read:—

גָּלִיתָ : הִגְלִיתִי : תִּתְגַּלֶּינָה : גָּלוּי : גָּלָתָה : גָּלִיתָם :
אָנְלָה : הִגָּלוּ : תִּגָּלוּ : מָנְלָה : מָנְלָה : נִגְלִינוּ : הִגָּלָם :
יָנְלָה : יִהְיֶה אֱלֹהֵי אֲדָנִי אֲבָרְהָם הַקָּדוֹשׁ נָא לְפָנַי
הַיּוֹם : עֲשֵׂה-חֶסֶד עִם אֲדָנִי אֲבָרְהָם : גַּם לְגַמְלִיךָ
אֲשָׂא. עַד אִם-כֹּלֹי לְשִׁתָּת : הַשְׁתַּחֲוִיתִי לַיהוָה אֲשֶׁר
הִנֵּחֵנִי בְּדֶרֶךְ אֱמֶת לְקַחַת אֶת-בֵּת-אָחִי אֲדָנִי לְבָנוּ :
אוֹלִי לֹא-תֵאבֶה הָאִשָּׁה לְלָבֶת אַחֲרִי אֶל־הָאָרֶץ
הַזֹּאת : רָאָה רָאִינוּ כִּי-יְהוָה יְהוָה עִמָּךְ : הִנֵּעָרָה
טוֹבֵת מִרְאָה מְאֹד בְּתוֹלָה : הִגְמִיאֵנִי נָא מִעֲטִפִּים
מִבֶּדֶךְ : יָצָא יִצְחָק לְשׁוֹחַ בִּשְׂדֵה לַפְּנוֹת עֶרְבִי : יְהוָה
אֲשֶׁר-הִתְחַלֵּכְתִּי לְפָנָיו יִשְׁלַח מַלְאָכּוֹ אִתָּךְ : מָה
רָאִיתָם עָשִׂיתִי מִהֲרוּ עֲשׂוּ כְמוֹנִי : אֶת-מִי אֶעֱלֶה לָּךְ :
אֲשֶׁר יִמָּצֵא אִתּוֹ יִהְיֶה-לִּי עֶבֶד : מִי לֹא-יָדַע בְּכָל-
אֶלֶה כִּי יִדְּיָהוּ עָשִׂתָה זֹאת : אָמַר אֲבָרְהָם אֶל-

שָׁרָה הִנֵּה שֹׁפְחָתֶךָ בְּיַד עֲשִׂי-לָהּ הַטּוֹב בְּעֵינֶיךָ:
 יִצְחָק בָּא מִבּוֹא בָּאֵר לְחֵי רֹאִי: אִם-לָקַח בְּנִי אִשָּׁה
 מִבְּנוֹת הָאָרֶץ לָמָּה לִּי חַיִּים: שִׁבְנָה בְּנֹתֵי לִבְנָה בִּי
 וְלִנְתִי מִהֵיוֹת לְאִישׁ: אָמַר אֲלֵיהֶם חֵי אֲנִי אִם-לֹא
 כֹּאשֶׁר דִּבַּרְתֶּם אֶעֱשֶׂה לָכֶם:

Write:—

Thou (F.) appearedst. He will expose. Reveal thou (F.).
 He revealed himself. They (M.) were exposed. We shall
 reveal. Appear ye (F.). Ye (F.) were exposed. Thou (M.)
 wilt reveal thyself. They (F.) will appear. Exposed.
 They revealed it (F.). By it (F.) I shall know that thou (M.)
 hast shown mercy to my master. Drink, my lord. The
 camels finished drinking (to drink). In the way hath
 Yahweh led me (to) the house of the brethren of my lord.
 He saluted with (עַל) his face to the earth before the king.
 Make (M.) for us gods, for (as for) the man who has
 brought us up we know not what has become of (been to)
 him. I have prepared a place for the camels. He said to
 his sons, Why look ye at one another?

VOCABULARY.

אָבָה, *be willing, wish.*

אָח (אָחָה), const. אָחִי; plur.

אָחִים; const. אָחִי, M., *brother.*

אָחוֹת, const. אָחוֹת; pl. (אָחִיּוֹת);
const. אָחִיּוֹת, F., *sister.*

נָקָה, *open, reveal, go into exile; II.*
pass. of I.; III. lead into exile; IV.
discover, expose; V. reveal one's self.

הָיָה, *be, become, happen.*

חַי (חַיָּה), F. חַיָּה; plur. חַיִּים,
living, alive; fem. and plur., life;

חַי יְהוָה, *as the Lord liveth, fol-*
lowed by אִם when the dependent
sentence is negative, but אִם לֹא
when it is affirmative.

בָּלָה, *be done, ended, destroyed;*
IV. *finish.*

מַיִם (מֵיָה), const. מֵי or מֵימִי,
M., *water.*

מָרָא, const. מָרָא, M., *appear-*
ance, form.

נָחָה, *lead; III. = I.*

עָלָה, *go up; II. pass. of III.;*
III. *bring up, offer.*

עָשָׂה, *do make; II. pass. of I.*

פָּנָה, *turn; III. = I.; IV. remove,*
prepare.

(פָּנָה, const. פָּנִי; plur. פָּנִים;
const. פָּנִי, M., *side, face; לְפָנֵי,*
before.

קָרָה, *meet; III. provide.*

רָאָה, *see; II. be seen, appear;*
III. *show; IV. recip. of I.*

שָׂדֶה, const. שָׂדֶה; plur. שְׂדוֹת;
const. שְׂדֵי, M., *field.*

שָׁחָה, III. *bend, bow; V. (irreg.)*

הִשְׁתַּחֲוָה, *prostrate one's self.*

שָׁתָה, *drink.*

XLIV.

THE JUSSIVE AND THE COHORTATIVE.

THERE remain in Hebrew traces of two additional modes, related to both the imperfect and the imperative, called the *jussive* and the *cohortative*.

1. The jussive is the imperfect more or less modified in commands and similar expressions.

1. It occurs as a distinct form only in the active voice ; chiefly in the second and third persons ; when without terminations of any kind ; and only when the vowel of the final syllable can be either shortened or dropped.

2. It differs from the regular imperfect, if at all, —

a. In all verbs but those ending in ה, in the change of י to ך, e.g. יִכְתֹּב and יִבֶּן ; and ו to ך, e.g. יִקַּם.

b. In verbs ending in ה, in the recession of the accent to the penultima ; the loss of ה with the preceding vowel, e.g. יִנָּל ; and the introduction, when necessary, of a helping vowel between the first and the second radical, e.g. יִנְּל.

2. The cohortative is the imperfect more or less modified in exhortations and similar expressions.

1. It has a distinct form only in the active voice ; almost solely in the first person ; when without other terminations ; rarely in verbs with a final א, and still less frequently in those ending in ה.

2. It differs from the imperfect, if at all, by the termination הָ, sometimes attached to imperatives, which affects a given form like other vocal terminations ; e.g. אֲשַׁמְּרָה.

3. The negative used with the jussive and the cohortative is אַל, though לֹא, which properly belongs to the simple verb, is sometimes employed. The distinction between the simple imperfect and the jussive or cohortative with their respective particles is that —

1. The imperfect with לֹא is peremptory, while —

2. The jussive or cohortative with אַל is deprecatory.

The imperative in Hebrew, as in Latin, is not used with negatives.

Exercises.

Read:—

יָבֹתֵב: תִּכְתֵּב: יִשְׁלַח: יִסֵּב: תָּסֵב: יִגֵּשׁ:
 תּוֹשֵׁב: יֵיטֵב: תִּקַּם: יִקַּם: יִמְצֵא: יִגַּל: יִנָּל:
 יִנָּל: יִנָּל: יִתְנַל: אִכְתֹּבָה: נִשְׁלַחָה: נִסְבָּה:
 אִסְבָּה: נִגִּישָׁה: אוֹשִׁיבָה: יִיטִיבָה: אִקְוִימָה: נִקְיִמָה:
 נִמְצִיאָה: אִנָּלָה: אִשְׁמְרָה דְּרָכֵי: תִשָּׁב הַנְּעֶרָה
 אֶתְנוּ יָמִים אוֹ עֲשׂוֹר אַחֵר תִּלְדֶּךָ: רַק אֶת־בְּנֵי לֹא
 תִשָּׁב שָׁמָּה: תְּהִי אִשָּׁה לְבֶן־אֲדֹנֶיךָ כַּאֲשֶׁר דִּבֶּר
 יְהוָה: יִירֶשׁ זֶרַעְךָ אֶת שְׂעֵר שְׂנְאָיו: עֲתָה גִלָּכָה שֵׁם
 אוֹלִי יִגִּיד לָנוּ אֶת־דִּרְכָּנוּ אֲשֶׁר־הִלְכָנוּ עָלֶיהָ: אֶל־
 תִּשֵּׁם אֶת־לִבְּךָ לָהֶם כִּי נִמְצְאוּ: אֶל־תִּנְדְּעִי לְאִישׁ
 עַד כִּלְתּוֹ לֶאֱכֹל: יַעַשׂ יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר
 עָשִׂיתֶם עִמָּדִי: בָּאוּ נִשְׁתַּחֲוֶה נִבְרָכָה לִפְנֵי־יְהוָה
 עֲשֵׂנוּ: גִּלָּכָה אַחֲרֵי אֱלֹהִים אֲשֶׁר לֹא יִדְעֵנוּ: יִתֵּן
 יְהוָה אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתְךָ כְּשָׂרָה:

Write:—

Let us send. Let her stand. Let him stay. Let me dwell. Let her understand. Let me reveal myself. Let her appear. Let it be good. Let me establish. Let her bring near. Let me speak to the king, perhaps he will do this thing. God hath placed me (for) lord over (to) all the land. Come-down (M.) to me, stay (stand) not. Let us send men before us. If it is good in thine (M.) eyes let me give to them (M.) money. Let not a man go forth from his place on that day. May Yahweh grant (place) to thee seed from this woman. Let thy servant abide instead of (under) the boy a servant to my lord. (As for) the boy, let him go up with his brethren. Let me see the face of the king.

VOCABULARY

אַחֲרַי, *afterward*.

|

אַל, *not*, (Lat. *ne*).

עֶשְׂרִי, M., *decade, ten days*.



XLV.

WAW CONJUNCTIVE.

THE almost universal copulative by which both words and sentences are united is the prefix ו, variously pointed.

1. Its usual form is ו.

2. It often, however, becomes ׀, thus giving rise to the only syllable which can begin with a vowel (III. 1) ; a syllable peculiar also in that it takes *methegh* only before a composite *she'wa* (V. 4, 3). The form ׀ occurs :

1. Before either of its cognates ׀, ׀, ׀.
2. Before the other consonants, except gutturals and ׀, where they have a simple *she'wa*.

3. It regularly receives a short vowel —

1. Before ׀ with a simple *she'wa* ; viz., ׀.
2. Before a guttural with a composite *she'wa* ; viz., the vowel of the *hateph*.

4. It sometimes becomes ׀ immediately before the tone, especially at the end of a clause or sentence.

Exercises.

Read :—

נָתַן לוֹ צֶאֱן וּבָקָר וְכֶסֶף וְזָהָב וְעֶבְדִּים וְשִׁפְחוֹת
וְגַמְלִים וְחֲמֹרִים: בָּנִיו וּבְנֵי בָנָיו אֹתוֹ בְּנוֹתָיו וּבָנוֹת
בָּנָיו וְכָל־זֶרְעוֹ הֵבִיא אֹתוֹ: לַיהוָה אֱלֹהֶיךָ הַשָּׁמַיִם
וּשְׁמֵי הַשָּׁמַיִם הָאָרֶץ וְכָל־אֲשֶׁר־בָּהּ: אֲשֶׁר־עָשָׂה בְּיַחְדָּהּ
אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ: בָּא אֶל־הָאִישׁ וְהִנֵּה
עֹמֵד עַל־הַגְּמָלִים עַל־הָעֵין: לָמָּה תַעֲמֹד בַּחוּץ וְאַנְכִּי
פְּנִיתִי הַבֵּית וּמְקוֹם לְגַמְלִים: הִנֵּה־רִבְקָה לְפָנֶיךָ קָח
וְלֵךְ: נִקְרָא לְנַעֲרָה וְנִשְׁאַלָה אֶת־פִּיהָ: הִשִּׁיבָנָא כִּדְךָ

וְאֶשְׁתִּיהָ : אִם-לֹא תֵאָבֶה הָאִשָּׁה לָלֶכֶת אַחֲרַיִךְ וְנָקִיתִי
 מִשְׁבָּעֵתִי זֹאת : אֲנִי טָרָם אֲכַלָּה לְדַבֵּר אֶל-לְבִי וְהִנֵּה
 רִבְקָה יֵצֵאת וְכָדָה עַל-שְׂכָמָה :

קֵרָא וְאָנֹכִי אַעֲנֶה אוֹ אֲדַבֵּר וְהִשִּׁיבֵנִי : תֵּנָה אֹתוֹ
 עַל-יָדֵי וְאֲנִי אֲשִׁיבֵנו אֵלֶיךָ :

Write : —

Yahweh, the God of the heavens, took me from the house of my father and from the land of my birth. Ribhḳah had (to Ribhḳah) a brother, and his name (was) Laban. They gave straw and fodder to the camels, and water to wash his feet and the feet of the men who (were) with him. Do (M.) not detain me, since (and) Yahweh hath prospered my way; send me (away) that (and) I may go to my master. If they (M.) will not give (her) to thee (M.), then (and) thou shalt be free from my oath. Before he had finished speaking (and) behold Ribhḳah going forth, who was born to Bethu'el, the son of Milkah. Take (M.) your father and your families (houses) and come to me and I will give you the best of the land. He said to the messengers, Come, pray, to the house of your servant and lodge and wash your feet.

VOCABULARY.

אָב (אָבֶה), const. אָבִי; plur.

אָבוֹת; const. אֲבוֹת, M., *father*.

נָטָה, *stretch, spread, incline*; II.

pass. of I.; III. = I.

נָקָה, II. *be clean, free*; IV. *acquit, release*.

נָקִי, plur. נְקִיִּים, *clean, free*.

עָנָה, *testify, answer*; II. *be heard, answered*.

פֶּה (פִּיה), const. פִּי; plur. פִּים

or פִּיֹּת, M., *mouth*.

שָׁמַיִם (שָׁמַה), const. שָׁמַי, M., *heaven*.



XLVI.

WAW CONSECUTIVE.

THE conjunction ׀ is often used with verbs to denote a sequence as well as a connection. It is then called *Waw consecutive*.

1. Its position is at the very beginning of the sentence which it introduces, and in immediate connection with the verb to which it belongs.

2. Its form :—

1. When prefixed to the perfect, it is ׀ or some modification of it produced by a peculiarity of the following consonant or its vocalization [XLV].

2. When prefixed to the imperfect, it is properly ׀, e.g. וַיִּקְרָא; but the *daghesh* is almost always dropped before ׀, e.g. וַיִּקְרָא; and the vowel is lengthened before ׀, e.g. וַאֲבָהָב [III. 3, 2].

3. Its effect —

1. Upon the tone and vocalization : —

a. In the perfect the accent, if regularly on the penult, is often, after *Waw* consecutive, removed to the last syllable ; the one on which it previously rested is then sometimes shortened, *e.g.* וְכַתְּבָהּ.

b. In the imperfect the same forms are affected by *Waw* consecutive as admit of change for the jussive and cohortative, and in the same way, but if possible to a greater extent.

(*a*) In the second and third persons the accent tends to recede, causing a change in the vocalization : —

a. In verbs not ending in ה, if the penultima be a mixed syllable, the form with *Waw* consecutive is that of the corresponding jussive ; *e.g.* וְיִכְתֹּב. If the penultima be an open syllable, the accent, except in verbs with a final א, usually recedes to it, while the vowel of the final syllable becomes short, יִ and וּ becoming יְ and וְ, and ה and ך becoming (ֹ) ; *e.g.* וְיִשָּׁב, וְיִשְׁבּ, וְיִקָּם, but וְיָבֹא.

b. In verbs with a final ה the form with *Waw* consecutive is regularly that of the corresponding jussive ; *e.g.* וְיִגַּל, וְיִגְלוּ.

(*b*) In the first person, especially in the singular, the accent seldom recedes, but, on the other hand, the ending הָ of the cohortative is often added ; *e.g.* וְאֶכְתֶּבְהָ.

2. Upon the sense : —

a. The perfect with *Waw* consecutive is used after the imperfect or the imperative to represent an action or state as a consequence or development of that of the leading verb, in the same sphere of time ; hence the two are usually rendered by the same tense or mode.

b. The imperfect with *Waw* consecutive is related in like manner to the perfect, and conforms to it in translation.

4. Its use —

1. Is favored by the regular arrangement of the sentence, which requires that the verb be placed at the beginning. It is, therefore, usual to find a perfect followed by a series of imperfects, and an imperfect by a series of perfects, with *Waw* consecutive.

2. Is prevented by the negative particles or any other words for emphasis or any other reason placed before the verb. The ׀ then loses its influence upon the form and force of the verb, which is treated as if independent.

Exercises.

Read: —

אֶל-אֶרֶצִי וְאֶל-מִוְלָדָי תִּלְכֹּךְ וּלְקַחְתָּ אִשָּׁה לְבָנִי
 לְיִצְחָק׃ אִתָּן לָךְ וּלְזֶרְעֶךָ אֲחִירֶיךָ אֵת כָּל-אֶרֶץ כְּנָעַן
 וְהָיִיתָ לָהֶם לֵאלֹהִים׃ הֲלָךְ אֶל-אֲרָם נַחֲרִים אֶל-עִיר
 נַחֲוֹר וַיִּבְרַךְ הַגַּמְלִים מִחוּץ לְעִיר׃ מָהֲרָה וְתַעַר כְּדָה
 אֶל-הַשָּׂקֶת וְתָרַץ עוֹד אֶל-הַבָּאֵר לְשָׂאֵב׃ אָמְרָה
 שְׂתֵּה אֲדֹנָי וְתַמְהֵר וְתָרַד כְּדָה עַל-יָדָה וְתַשְׁלֶהוּ׃
 נָשָׂא עֵינָיו וַיֵּרָא וְהִנֵּה גַמְלִים בָּאִים׃ לָקַח אֶת-רִבְקָה
 וְתַהֲוִילָו לְאִשָּׁה׃ הוֹרִידָה כְּדָה מֵעֶלְיָה וְתֹאמַר שְׂתֵּה
 וְאָשֶׁת וְגַם הַגַּמְלִים הִשְׁקָתָה׃ וְאָשָׂאֵל אֶתָּה וְאָמַר
 בְּתִמִּי אָתָּה׃ אָמַר אֲבָרְקָהּ שִׁים-נָא יָדְךָ תַּחַת יְרֵכִי

וַיֵּשֶׁם הָעֶבֶד אֶת־יָדוֹ תַּחַת יָרֵךְ אֲדֹנָיו: וַיְהִי כִּרְאֹת
 אֶת־הַנָּעִים וּכְשָׁמְעוּ אֶת־דְּבָרֵי רִבְקָה וַיָּבֹא אֶל־הָאִישׁ:
 הוֹצִיא הָעֶבֶד כָּל־כֶּסֶף וְכָלִי זָהָב וּבְגָדִים וַיֵּתֶן
 לְרִבְקָה וּמִגְדָּנָתָהּ נָתַן לְאָחִיהָ וּלְאִמָּהּ: וַיִּקַּד הָאִישׁ
 וַיִּשְׁתַּחוּ לַיהוָה: אָנֹכִי אֶרֶד עִמָּךְ וְאָנֹכִי אֶעֱלֶךְ גַּם־
 עִלָּה:

Write:—

He will send his messenger before thee (M.), and thou wilt take a wife for my son thence. Go up to my father and tell him all that ye (M.) have seen. Ribhkah arose, and her maidens, and they rode on the camels and went after the man, and the servant took Ribhkah and went. Ribhkah lifted up her eyes and saw Yiṣḥak, and dismounted from the camel, and took her (the) veil and covered herself. They ate and drank, he and the men who (were) with him, and lodged and arose in the morning, and he said, Send (M.) me to my master. And it came to pass (was) as the servant of Abraham heard their words that (and) he bowed himself to the ground to Yahweh. This (F.) was in (with) thine (M.) heart and many days thou askedst not. His brethren came and saluted him (with their) faces to the

earth. God knoweth that in the day when ye (M.) eat (of your eating) of it, then (and) your eyes will be opened and ye will be as gods knowing good and evil.

VOCABULARY.

כָּלִי (כלה), plur. כָּלִים; const.

כָּלִי, M., vessel.

כְּנָעַן, Kena'an (Canaan).

כָּסָה, IV. cover, conceal; V. cover
one's self.

מְגִדָּנוֹת, F., precious things.

עָרָה, II. be poured out; III. and
IV. empty, exposed; V. expose
one's self.

שָׁקָה, III. give to drink, water.

שָׁקָה (שָׁקָה), plur. שְׁקָתוֹת;
const. שְׁקָתוֹת, F., trough.



XLVII.

THE VERBAL PARTICLES.

THERE are certain particles which often supply the place of the copula with or without an adverb, and in this use have a noun or a pronoun, sometimes a participle, dependent upon them. The pronoun is attached to them as a verbal suffix. Such particles are יֵשׁ, *is*; אֵין, *is not*; אֵיהָ, *where is*; הֵנָּה, *here is*; and עוֹד, *still is*.

1. The particle **יֵשׁ** is found in the following combinations, besides the construct **יֵשׁ**, viz. :—

<i>Sing.</i>	2 M.	יֵשֶׁד	<i>Plur.</i>	2 M.	יֵשָׁבִים
	3 M.	יֵשְׁנוּ		3 M.	—

2. The negative **אֵין**, const. **אֵין**, is more fully developed, being found in nearly all the suffixes of the singular :—

<i>Sing.</i>	1 C.	אֵינִי	<i>Plur.</i>	1 C.	אֵינָנוּ
	2 M.	אֵינְךָ		2 M.	אֵינְכֶם
	2 F.	אֵינְךָ		2 F.	—
	3 M.	אֵינָיו		3 M.	אֵינֵם
	3 F.	אֵינֶיהָ		3 F.	—

3. The interrogative **אֵיךָ** is found with a few suffixes :—

<i>Sing.</i>	2 M.	אֵיכָה	<i>Plur.</i>	2 M.	—
	3 M.	אֵיוֹ		3 M.	אֵיֵם

4. The word **הֵן** or **הֵנָּה** takes the most of the suffixes of the singular, some of them in various forms :—

<i>Sing.</i>	1 C.	הֵנִי, הֵנִי, הֵנִי	<i>Plur.</i>	1 C.	הֵנָּה, הֵנָּה, הֵנָּה
	2 M.	הֵנְךָ		2 M.	הֵנְכֶם
	2 F.	הֵנְךָ		2 F.	—
	3 M.	הֵנּוּ		3 M.	הֵנָּם

5. The particle עֹד is also used with many of the singular suffixes.

<i>Sing.</i>	I C.	עֹדִי, עֹדְנִי	<i>Plur.</i>	I C.	עֹדְנוּ
	2 M.	עֹדְךָ		2 M.	—
	2 F.	עֹדְךָ		2 F.	—
	3 M.	עֹדְנוּ		3 M.	עֹדָם
	3 F.	עֹדְנָה		3 F.	—

Read:—

Exercises.

עֹדָם: הָנֶם: יִשְׁכֶּם: אֵינָם: יִשְׁנֹ: אֵיו: הִנָּכֶם:
 עֹדְנָה: אֵילְנִי: עֹדְךָ: אֵינְךָ: הִנָּךְ: אֵילְנִי: הִנָּנִי:
 הִלְנִי: הִנֵּה אָנֹכִי נָצַב עַל־עֵין הַמַּיִם: לְשָׁרָה אָמַר
 הִנֵּה נָתַתִּי כֶסֶף רַב לְאַחִיךָ: הִנֵּה מְלֹאכִי יֵלֶךְ
 לְפָנָיו: הִנָּכָה רֹאֵה בְעֵינֶיךָ וּמִשָּׁם לֹא תֹאכַל: הֵן
 אֲדֹנִי לֹא־יָדַע אֶתִּי מִה־בֵּית וְכָל אֲשֶׁר־יִשְׁלֹו נָתַן
 בְּיָדִי: יִשָּׁךְ מִצְלִיחַ אֶת־דַּרְכִּי: אָמְרוּ אֵלָיו אֵינָה שָׂרָה
 אֲשֶׁתְּךָ וַיֹּאמֶר הִנֵּה בְּאֶהֱל: קָרָא יְחֹנָה אֶל־הָאִישׁ
 וַיֹּאמֶר לוֹ אֵלֶיכָה: לֹא־אוֹכַל עוֹד לְצֵאת וּלְבוֹא:

פנו משם האנשים וילכו אל־העיר ואברהם
 עודנו עמד לפני יהוה: הנה עיניכם ראות ועיני אחי
 כִּי־פי המדבר אליכם: אמרתי בלבי אין אלהים:
 אמר יצחק אל־אברהם אביו ויאמר אבי ויאמר
 הנני בני:

Write:—

Thou (F.) art still. Behold thou (F.). Thou (M.) art not. Here I am. I am still. Thou (F.) art. She is not. Where art thou (M.)? Here he is. They (F.) are still. Ye (M.) are not. Where are they (M.)? Why saidst thou, My sister (is) she, so that (and) I took her to me for a wife? And now here is thy wife; take (her) and go. Come (behold) bless Yahweh, all (ye) servants of Yahweh standing in the house of Yahweh. Behold I send my messenger, and he shall prepare a way before thee (M.). We have (is to us) a father, an old (man). Go ye (M.) not up, for Yahweh is-not in your midst. He walked with God, and he (was) not, for God took him. Where are the men who came to thee (F.)? He said to his daughters, (and) Where is he? In all this his anger turned not (away) and his hand (was) still extended. Behold (while) thou (F.) (art) yet speaking there with the king (and) I will come after thee and confirm (fill) thy words. He (was) still there. This is none (other) but the house of God, and this the gate of heaven.

XLVIII.

INTERROGATIVE SENTENCES.

THE purely interrogative particles are the prefix **ה** and **הא**, both of which are employed in single and double, direct and indirect questions.

1. Direct questions,—

1. When single, sometimes have no sign of interrogation, but commonly have **ה** prefixed to the first word of the sentence and variously pointed.

a. Before a consonant not a guttural, if that consonant be followed by a vowel, it is **הַ**; if not, **הָ** with or without *daghesh forte* in the following consonant.

b. Before a guttural, if that consonant have any other vowel than **אָ** (**אָ**), it is **הֶ**; if the guttural have this vowel, **הֵ**.

2. When double, questions usually take both particles, but sometimes **ה** is prefixed to **הא**, or, like **הא**, substituted for it; hence, the following peculiarities:—

הא ה (1)	ה ה (4)
הא ה (2)	ה ה (5)
הא ה (3)	הא הא (6)

2. Indirect questions,—

1. When single, take either **ה** or **הא**.

2. When double, they have either—

הא ה (1)	or	ה ה (2)
----------------------------------	----	---------------------------------

*Read:—**Exercises.*

הָיָה בֵּית-אֲבִיךָ מְקוֹם לָנוּ לָלֵין: הַשְׁמַתָּ לְבָךְ
עַל-עַבְדִּי כִּי אֵין כְּמוֹהוּ בָאָרֶץ: אָמַר לָהֶם הַיְדַעְתֶּם
אֶת-לָבֶן בֶּן-נְחֹר וַיֹּאמְרוּ יָדַעְנוּ: הֵאֱלֵךְ וּקְרָאתִי לָךְ
אִשָּׁה מִלִּנְקָת וַתִּינִיךְ לָךְ אֶת-הַנָּעַר: הִהָשֵׁב אָשִׁיב
אֶת-בְּנֶךָ אֶל-הָאָרֶץ אֲשֶׁר יָצָאתָ מִשָּׁם: הָיָה יְהוָה
בְּקִרְבֵּנוּ אִם-אֵין: הַלִּירְשָׁנוּ קְרָאתָם לָנוּ הֲלֹא: הָאִישׁ
מִשְׁתָּאָה לָּהּ מִחֲרִישׁ לָדַעַת הַהֲצִלִית יְהוָה וַדְּבֹ
אִם-לֹא: לֹא יָדַעְתִּי הַשְׁמַר אָחִי אָנֹכִי: הֲלֹא אִם-
תִּיטִיב שְׂאֵת: שָׁמְעוּ זֹאת הַזְקֵנִים הַקְּהִילָה זֹאת
בְּיָמֵיכֶם וְאִם בְּיָמֵי אֲבוֹתֵיכֶם:

הִידוּעַ נָדַע כִּי יֹאמַר הוֹרִידוּ אֶת-אֲחֵיכֶם: הֲלֹא זֶה
אֲשֶׁר יִשְׁתָּה אֲדֹנִי בּוֹ: אֲדֹנִי שֶׁאֵל אֶת-עַבְדִּיו לֹאמַר
הִישׁ לָכֶם אֵב אֶרְאָח: הָעוֹד אֲבִי חַי:

Write:—

They said to her, Wilt thou go with this man? and she
said, I will go. Shall we, I and thy brethren with me,

surely come to prostrate-ourselves to thee (M.) to the earth? He asked, Shall I go down after them (M.)? wilt thou give them into our hand(s)? and he answered him not on that day. Have we indeed (inf. abs.) eaten at the expense of (from) the king? Dost thou (M.) not see (art thou not seeing) what they have done in the cities? Shall we do (according to) his word or not? Why did ye (M.) tell the man whether ye had yet a brother? Am I able to bring him back again? Ask (M.) of (א) God that (and) we may know whether our way shall prosper on which we (are) going. Is this your (M.) brother, (concerning) whom ye spake to me? Is my brother still alive? Yahweh said, Shall I (part.) conceal from Abraham what I do?



XLIX.

FINAL AND CONDITIONAL SENTENCES.

THE development of the Hebrew language stopped short of the stage at which the nicest distinctions are possible, yet it is not without means of expressing some of the finer shades of the relations of purpose and condition, some examples of which have already been given.

1. There are, for example, several varieties of purpose, denoted by as many different constructions.

1. An intended result does not require an introductory particle, but the apodosis, whether affirmative or negative, is usually connected with the protasis by ׀.

2. An immediate object is expressed, —

a. If affirmative, by ל with the infinitive.

b. If negative, by לֹבֵלְתִי with the infinitive or the imperfect, or by מִן with the infinitive.

3. A secondary design is denoted by בְּעֵבֶר with the infinitive or the imperfect.

4. A constant purpose is expressed, —

a. If affirmative, by לְמַעַן with the infinitive or the imperfect.

b. If negative, by פֶּן with the imperfect.

*The imperfect, wherever used in a final sentence, often takes the jussive or the cohortative form.**

2. The same simplicity and indefiniteness of construction elsewhere seen is found also in conditional constructions. Often, however, אִם and לוֹ introduce the protasis, to which the apodosis is then attached by ׀. The character of the condition is sometimes indicated by the forms of the verbs employed, but it must often be determined by the context.

1. When the supposition is regarded as a reality, the form of the verb is determined by general considerations. Since, however, in most conditional sentences the supposition relates to something not yet accomplished, the imperfect is naturally the most common form of the verb in such cases.

2. When the supposition is regarded as a mere possibility, the imperfect is used in both members.

* For a fuller discussion of constructions denoting purpose, see the author's *Final Constructions of Biblical Hebrew*, Leipzig, 1879.

3. When the supposition is regarded as an impossibility, the perfect is the prevailing tense.

*The imperfect in conditional as well as final constructions often takes the jussive or cohortative form.**

Read:—

Exercises.

הוֹרִידוּהוּ אֵלַי וְאַשְׁמָה עֵינַי עָלָיו: מִיָּמִים בְּכֶסֶךְ
 תִּתֶּן-לִי וְשָׁתִיתִי: מִי יַעֲלֶה-לָנוּ הַשְׁמִימָה וְיִקַּח הָלָנוּ
 וַיִּשְׁמַעֵנוּ אֹתָהּ וַנַּעֲשֶׂנָּה: אֶל-בְּנֵי אֶל-נָא גִלְדָּה בָּלָנוּ וְלֹא
 נִכְבַּד עָלֶיךָ: שָׁלַח הַמֶּלֶךְ לְנַחֲמוֹ בֶּיֶד עֲבָדָיו אֶל-
 אֲבִיו: וַיִּקְמוּ וְקָנִי בֵיתוֹ עָלָיו לְהַקִּימוֹ מִן-הָאָרֶץ וְלֹא
 אָבָה: בַּעֲבוּר סָבַב אֶת-פָּנָיו הַדָּבָר עָשָׂה עֲבָדָךְ אֶת-
 הַדָּבָר הַזֶּה: אֲמַר־נָא אַחֲתִי אָתָּה לְמַעַן יֵיטִב-לִי
 בַּעֲבוּרְךָ: לֹא-שָׁמַע כִּי מֵהָאֱלֹהִים הוּא לְמַעַן תִּתֶּם
 בֶּיֶד: לֹא אֵעֲלֶה בְּקֶרְבּוֹ פֶּן-אֲכַלְךָ † בְּדָרְךָ:
 מָצָא אִשָּׁה מָצָא טוֹב: וַיֵּשׁ יְהוָה עִמָּנוּ וְלָמָּה
 מָצָאתָנוּ בְּלִזְזָתָא: אִם-טוֹב בְּעֵינֶיךָ לָבוֹא אֵתִי בֹא

* For further details concerning conditional sentences, see the *Journal of the Society of Biblical Literature and Exegesis* for 1882.

† For אֲכַלְךָ.

וְאִשִּׁים אֶת־עֵינִי עָלֶיךָ : אִם הִתְּהוּ כָּמֶנּוּ וְנָתַנּוּ אֶת־
בְּנֵיתֵינוּ לָכֶם וְאֶת־בָּנֵיכֶם נִקַּח לָנוּ :

וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמֶּלֶךְ אִם־תִּתֶּן־לִי
אֶת־כָּל־אֲשֶׁר־לְךָ לֹא אֲבֹא עִמָּךְ : וְאֶכְלָתִי מִמֶּנּוּ
הַיּוֹם הַזֶּה הַיּוֹם בְּעֵינֵי יְהוָה : לֹא־דִבַּרְתָּ כִּי אֲנִי מִהַבְּקָר
עָלִינוּ אִישׁ מֵאַחֲרֵי אֲחִיו : אֲבִי דִבֵּר גְּדוֹל הָאִישׁ דִּבֵּר
אֵלֶיךָ הֲלֹא תַעֲשֶׂה :

Write : —

Let (m.) me go, that I may return to my brethren. Return, pray, each one from his evil way, that ye (m.) may (and) dwell in the land which Yahweh gave to you and to your fathers. The king left some of (from) his women to watch the house. She came to the king to speak to him concerning (עַל) her son; and he arose to meet her and saluted her. Honor thy (m.) father and thy mother, in order that it may be well with thee. Do that which is (the) good in the eyes of Yahweh, in order that it may be well with thee (m.), and thou mayst come and take possession of the good land which Yahweh gave to thy fathers. Take heed to thyself (m.) lest thou speak with him good or evil. Place (give) (m.) him in

(on) my hands, and I will return him to thee. If thou (M.) wilt give to me seed, then (and) will I give him to Yahweh all his days. If they (M.) should go up to the heavens, thence would I bring them down. If I had seen evil in my heart, the Lord would not hear me.

VOCABULARY.

פָּלַת (<i>destruction</i>); בִּלְתִּי, <i>not</i> ; לִבְלִיתִי, <i>not to</i> .	מַעַן (<i>response</i>); לְמַעַן, <i>for the sake of</i> .
לִי, <i>if</i> , in suppositions contrary to reality; לוֹלָא, <i>if not</i> .	עָבֹר (<i>passage</i>); בְּעֵינֶיךָ, <i>with an eye to</i> .



L.

THE NUMERALS.

THE Hebrew language has distinct forms only for the cardinals and some of the ordinals.

1. The cardinals—

1. Are expressed as follows:—

a. By the letters of the alphabet: 1 to 10 by א to י; 11 to 19 by י with one of those used for units (except that טו instead of יד, the first two letters of the unpronounceable name, stand for 15); 20 to 90 by כ to צ; 100 to 900 by ק to ת and the finals in their order, or the first four with their combinations; 1000 and upward by א, etc.

b. By words : —

1 to 10.

*With Masculines.**With Feminines.*

	ABS.	CONST.	ABS.	CONST.
1 . .	אַחַד	אֶחָד	אַחַת	אֶחָת
2 . .	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
3 . .	שְׁלֹשָׁה	שְׁלֹשֶׁת	שְׁלֹשׁ	שְׁלֹשׁ
4 . .	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5 . .	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
6 . .	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7 . .	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
8 . .	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה
9 . .	תְּשַׁע	תְּשַׁעַת	תְּשַׁע	תְּשַׁע
10 . .	עֶשְׂרֵה	עֶשְׂרֵת	עֶשֶׂר	עֶשֶׂר

11 to 19.

*With Masculines.**With Feminines.*

11 . .	{	אַחַד עָשָׂר	אַחַת עָשָׂרֶה
	{	אֶשְׁתֵּי עָשָׂר	עֶשְׁתֵּי עָשָׂרֶה
12 . .	{	שְׁנַיִם עָשָׂר	שְׁתֵּי עָשָׂרֶה
	{	שְׁנֵי עָשָׂר	שְׁתֵּי עָשָׂרֶה

*With Masculines.**With Feminines.*

13 . . . שְׁלֹשָׁה עָשָׂר

שְׁלֹשׁ עֶשְׂרֵה

14 . . . אַרְבָּעָה עָשָׂר

אַרְבַּע עֶשְׂרֵה

etc.

20 to 99.

20 . . . עֶשְׂרִים

60 . . . שִׁשִּׁים

30 . . . שְׁלֹשִׁים

70 . . . שִׁבְעִים

40 . . . אַרְבָּעִים

80 . . . שְׁמֹנִים

50 . . . חֲמִשִּׁים

90 . . . תִּשְׁעִים

25 . . . חֲמִשָּׁה וְעֶשְׂרִים or עֶשְׂרִים וְחֲמִשָּׁה

etc.

100 and upward.

100 מֵאָה, const. מֵאָת, F. 2,000 אֶלְפִים.

200 (מֵאָתִים) מֵאָתִים. 3,000 שְׁלֹשָׁת אֶלְפִים, etc.

300 שְׁלֹשׁ מֵאוֹת, etc. 10,000 רֶבֶבָה.

1,000 אֶלֶף. 150 חֲמִשִּׁים וּמֵאָה.

175 מֵאָה שִׁבְעִים וְחֲמִשָּׁה or חֲמִשָּׁה וְשִׁבְעִים וּמֵאָה.

1,575 { חֲמִשָּׁה וְשִׁבְעִים וְחֲמֵשׁ מֵאוֹת וְאֶלֶף or
 אֶלֶף חֲמֵשׁ מֵאוֹת שִׁבְעִים וְחֲמִשָּׁה

2. Are construed as follows:—

a. The character of the numerals differs in that the first, אֶחָד, is an adjective, while the rest are nouns.

b. The position —

(*a*) Of the adjective, אֶחָד, is after its noun.

(*b*) Of the rest is —

a. Regularly (compounds sometimes in parts) before the nouns to which they belong. The nouns themselves are then plural, seldom singular, with numbers from 2 to 19; singular, seldom plural, with larger ones.

b. Sometimes after the nouns, while the nouns themselves are plural.

c. The gender —

(*a*) Of 1 and 2, whether alone or in composition, agrees with that of the nouns to which they belong.

(*b*) The gender of 3 to 10 always disagrees with that of their nouns.

(*c*) Of the rest is not affected by the gender of their nouns.

d. Their relation: —

(*a*) When they precede their nouns, those which have both forms may be either in the construct or absolute state.

(*b*) When they follow, they are, as appositives, necessarily in the absolute state.

2. The ordinals have distinct forms only from 1 to 10; viz. —

1" . . ראשון	4" . . רביעי	7" . . שביעי
2" . . . שני	5" . . . חמישי, ישי	8" . . . שמיני
3" . . . שלישי	6" . . . ששי	9" . . . תשיעי
10" . . . עשירי		

1. The ordinals proper are all adjectives, —

a. Formed, except the first (which comes from ראש, *head*), from the corresponding cardinals by the addition of י and the insertion, if a similar one be not already there, of the same sound between the last two radicals.

b. Capable of receiving a feminine termination: the first, הַיְּ; the rest, ת.

2. The cardinals are used for ordinals above 10.

Exercises.

Read:—

שֵׁשֶׁת: עֶשֶׂר: תְּשַׁעַת: שְׁמֹנֶה: שִׁבְעַ: שְׁלֹשׁ:
 אַרְבָּעָה: חֲמִשָּׁת: אַחַת: אֲשֵׁתִי עֶשֶׂר: שְׁלֹשׁ:
 עֲשָׂרָה: תִּשְׁעָה עֶשֶׂר: שְׁמֹנֶה עֲשָׂרָה: שִׁשָּׁה:
 עֶשֶׂר: עֲשָׂרִים: חֲמִשִּׁים: מְאָתִים: אַרְבַּע מֵאוֹת:
 אֶלֶף: שִׁבְעַת אֲלָפִים: לָקַח הָעֶבֶד עֲשָׂרָה גְּמָלִים
 מִגְּמָלֵי אֲדֹנָיו וַיֵּלֶךְ: אַתֶּם יֹדְעֵתֶם כִּי שְׁנַיִם יִלְחָדְהוּ לִי
 אֲשֵׁתִי: נָתַן לָהּ אֵת שִׁבְעַת הַנְּעוּרוֹת הָרִאשִׁיּוֹת לְתֵת-לָהּ
 מִבֵּית הַמֶּלֶךְ: שְׁנַיִם-עֶשֶׂר אֲנָחְנוּ אֲחִים בְּנֵי אָבִינוּ:
 מִחֲדָשׁ לָכֶם הַמֶּשֶׁל בְּכֶם שִׁבְעִים אִישׁ אִם-מִשָּׁל
 בְּכֶם אִישׁ אֶחָד: הָיָה לוֹ אַרְבָּעָה עֶשֶׂר אֶלֶף צֹאן
 וְשֵׁשֶׁת אֲלָפִים גְּמָלִים: בָּאֲנוּ אֶל-אֲחִיךָ וְגַם הִלָּךְ

לְקַרְאֲתָךְ וְאַרְבַּע־מֵאוֹת אִישׁ עִמּוֹ: וַיְהִי בַיּוֹם הַשְּׁלִישִׁי
לְלִדְתִּי וַיֵּלֶד גַּם־הָאִשָּׁה הַזֹּאת:

אֶחָתָנוּ אֶת־הִי לְאַלְפֵי רַבְבָּה: כְּאַלְפִים אִישׁ אֹ
כְשֶׁלֶשֶׁת אַלְפִים אִישׁ יַעֲלוּ: נִשָּׂא אֶבְרָהָם אֶת־עֵינֵי
וִירָא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹצְבִים עֲלָיו: רָאָה נִתְּתִי
בִידֶךָ אֶת־הָעִיר וּסְבִתָּם אֶתָּה שֶׁשֶׁת יָמִים:

Write:—

Three (masc. abs.). Nine (fem. const.). One (masc. const.). Five (masc. abs.). Seven (masc. const.). Two (fem. abs.). Eight (fem. const.). Six (masc. abs.). Ten (masc. const.). Four (fem. const.). Twelve (M.). Fifteen (F.). Seventeen (M.). Fourteen (F.). Thirty. Sixty. Ninety. Eighty. A hundred. Six hundred. Two thousand. Ten thousand. There were born to him seven sons and three daughters. He had fifteen sons and twenty servants. We (for our part) will give to thee eleven hundred (pieces of) silver. And the evening and the morning were (was) the fifth day. They found among (from) the inhabitants of the city four hundred maidens, virgins. And all those (who) fell on that day, man and woman (from—to), were twelve thousand. Send (M.) one of (from) you and let him bring (take) your brother. Then (there) came two women to the king and stood before him.

APPENDIX.



THE PROSE ACCENTS.

THE general character of the accents has already [V. 3] been described, and several of the more important have occurred in the lessons. Before undertaking to read connected passages from the Old Testament it will be best to become familiar with the forms and values of all the accents used in prose. Those peculiar to poetry may still be neglected.

1. As has already been indicated, the accents are of two kinds, whose names indicate the purposes which they serve.

1. The *disjunctives* mark the close of a verse, or one of the parts more or less minute into which every verse is divided. They have the following forms and names : —

SIGNS.	NAMES.	SIGNS.	NAMES.
	sîllûḵ		tîphhâ
	ăthnāḥ		t ^e bhîr
	s ^e ghôltâ		păshṭâ
	shălshêlêth with p ^e sîḵ		y ^e thîbh
	zākēph ḵâtôn		zărkâ
	zākēph gādhôl		gêrêsh
	r ^e bhî ^a e		g ^e rāshăyîm
	pāzēr		t ^e lîshâ gh ^e dhôlâ
	ḵarnê phārâ		l ^e ghărmê

2. The *conjunctives* show that the words with which they are used belong to the part of a verse closed by the next following disjunctive. They have the following forms and names : —

SIGNS.	NAMES.	SIGNS.	NAMES.
— J	mê ^{re} khâ	— <	măhpăkh
— w	mê ^{re} khâ kh ^{re} phûlâ	— v	kădhmâ
— J	mûnâh	Q	têlishâ k ^{re} ṭănnâ
— s	dărgâ	— v	yěrah b ^{re} ñ-yômô

2. Some of the accents, as already indicated, are placed above and others below the words to which they belong. There is a further difference among them in respect to position.

1. Most of them are placed over or under the first consonant of the accented syllable.

2. The disjunctives *yethibh* and *têlisha ghedhola* are placed, the former under, the latter over, the right of the first letter of the word.

3. The disjunctives *segholia*, *pashṭa*, and *zarka*, and the conjunctive *têlisha k^{re}ṭanna* are placed over the left of the last letter of the word.

In the case of these last two classes a second sign like that belonging to the word is often placed over the first consonant of the accented syllable.

3. There are usually two, rarely three, divisions in a verse. In each of these divisions the disjunctives, if there are more than one, are arranged in a series regularly or irregularly decreasing from the end to the beginning, in which the conjunctives are disposed according to their affinities, and in such numbers as the length of the division requires.

1. A regular series, —

a. If it close with *silluk* or *athnah*, may contain five members, each of

which may have from one to four or five conjunctives. The possibilities are expressed in the following outline :—

[illegible]

Those in parentheses may be substituted for those which immediately follow.

b. If it close with *segholta*, may contain four members with their appropriate conjunctives ; thus : —

$$\frac{1}{2} \left(\frac{1}{2} \right) \frac{1}{2} \left(\frac{1}{2} \right) \frac{1}{2} \left(\frac{1}{2} \right) \frac{1}{2} \left(\frac{1}{2} \right), \text{ etc.}$$

Shalshleth is substituted for *segholta* when the division consists of but a single word.

2. An irregular series is produced when, as is often the case, for the sake of variety, a part or the whole of one or more of the following combinations is substituted for one or more members of a regular series.

$$\begin{array}{l} \frac{1}{2} \left(\frac{1}{2} \right) \frac{1}{2} \frac{1}{2} \left| \frac{1}{2} \left(\frac{1}{2} \right) \frac{1}{2} \left(\frac{1}{2} \right) \frac{1}{2} \left(\frac{1}{2} \right) \frac{1}{2} \frac{1}{2} \right. \\ \frac{1}{2} \frac{1}{2} \left(\frac{1}{2} \right) \frac{1}{2} \left(\frac{1}{2} \right) \frac{1}{2} \left(\frac{1}{2} \right) \frac{1}{2} \left(\frac{1}{2} \right) \frac{1}{2} \left(\frac{1}{2} \right) \frac{1}{2} \left(\frac{1}{2} \right) \\ \frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2} \\ \frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2} \end{array}$$

a. *Zakeph gadhol* and *y^ethibh* take the place of *zakeph katon* and *pashṭa* in certain cases when there is no preceding conjunctive. *Pazer* takes the place of *karne phara*, which occurs but sixteen times.

δ. The effect of the introduction of these subordinate distinctions is to separate the divisions already made by *athnah* and *segholta* into less monotonous sections. The first, when there are three divisions, however, is never subdivided by a *zakeph*.

c. The sections closed by *zakeph katon* and *rebhi^a* may be extended by prefixing *geresh*, etc., as in the regular series, and all of them may be repeated in the same division.

d. The relations of these sections to one another and to the verse need not here be discussed in detail. They are easily learned if it is made a practice to read the accents of each passage to be translated, connecting the conjunctives with the disjunctives to which they belong.

PART SECOND.



READINGS, WITH NOTES AND VOCABULARIES.

THE STORY OF REBECCA.

GEN. XXIV.

- 1 וְאֶבְרָהָם וְקָן בָּא בְּיָמִים וַיְהִי בֶרֶךְ אֶת־אֲבָרָהָם בְּכָל־
 2 וַיֹּאמֶר אֲבָרָהָם אֶל־עַבְדּוֹ וְקָן בֵּיתוֹ הַמִּשְׁלָל בְּכָל־אֲשֶׁר־לּוֹ
 3 שְׂיִים־נָא יָדְךָ תַּחַת יָרְכִי׃ וְאֲשָׁפִיעֶךָ בִּיהוָה אֱלֹהֵי הַשָּׁמַיִם
 4 וְאֱלֹהֵי הָאָרֶץ אֲשֶׁר לֹא־תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת הַפְּנִיעָנִי
 5 אֲשֶׁר אֲנִכִּי יוֹשֵׁב בְּקִרְבּוֹ׃ כִּי אֶל־אֶרֶצִּי וְאֶל־מִוְלַדְתִּי תִלְךָ
 6 וְלִקְחַתָּ אִשָּׁה לְבָנִי לִי־צִחֶק׃ וַיֹּאמֶר אֵלָיו הֲעֹבֵד אוֹלִי לֹא־
 7 תֵּאבְדָּה הָאִשָּׁה לְלֶכֶת אַחֲרִי אֶל־הָאָרֶץ הַזֹּאת הֲהִשָּׁב אָשִׁיב
 8 אֶת־בְּנִי אֶל־הָאָרֶץ אֲשֶׁר־יֵצֵאתָ מִשָּׁם׃ וַיֹּאמֶר אֵלָיו
 9 אֲבָרָהָם הַשְּׁמֵר לְךָ פֶּתֶת־שֵׁיב אֶת־בְּנִי שָׁמָּה׃ וַיְהִי וְאֱלֹהֵי
 10 הַשָּׁמַיִם אֲשֶׁר לִקְחָנִי מִבֵּית אָבִי וּמֵאָרֶץ מוֹלַדְתִּי וְאֲשֶׁר
 11 דִּבֶּר־לִי וְאֲשֶׁר נִשְׁבַּע־לִי לֵאמֹר לְוָרְעֶךָ אֶתֵּן אֶת־הָאָרֶץ
 12 הַזֹּאת הוּא יִשְׁלַח מֵאֲכֹוֹ לְפָנֶיךָ וְלִקְחַתָּ אִשָּׁה לְבָנִי מִשָּׁם׃
 13 וְאִם־לֹא תֵּאבְדָּה הָאִשָּׁה לְלֶכֶת אַחֲרֶיךָ וְנָקִיתָ מִשְׁבַּעְתִּי
 14 וְנָתַתָּ רֶגֶל אֶת־בְּנִי לֹא תִשָּׁב שָׁמָּה׃ וַיֵּשֶׁם הָעֹבֵד אֶת־יְדּוֹ
 15 תַּחַת יָרְךְ אֲבָרָהָם אֲדֹנָיו וַיִּשְׁבַּע לוֹ עַל הַדָּבָר הַזֶּה׃ וַיִּקַּח

הָעֶבֶד עֲשָׂהָה גַּמְלִים מִנְּמִלִּי אֲדֹנָיו וַיֵּלֶךְ וּבְלִטּוֹב אֲדֹנָיו
 11 בִּידּוֹ וַיָּקָם וַיֵּלֶךְ אֶל־אֲרָם נְהָרִים אֶל־עִיר נָחוֹר׃ וַיְבָרֶךְ
 הַנְּמָלִים מִחוּץ לְעִיר אֶל־בְּאֵר הַמַּיִם לַעֲתָ לָרֹב לַעֲתָ צֹאֵת
 12 הַשְּׂאֵבֶת׃ וַיֹּאמֶר ׀ יְהוָה אֱלֹהֵי אֲדֹנָי אֲבִרְהָם הַקָּרְהֵנָּא
 13 לִפְנֵי הַיּוֹם וַעֲשֵׂה־חֶסֶד עִם אֲדֹנָי אֲבִרְהָם׃ הִנֵּה אֲנֹכִי נָצַב
 14 עַל־עֵינַי הַמַּיִם וּבְנוֹת אֲנָשֵׁי הָעִיר יֵצְאוּ לְשָׂאֵב מַיִם׃ וְהִיָּה
 הַנֶּעֱצָר אֲשֶׁר אָמַר אֵלָיָה הַטִּי־נָּא כַּדָּךְ וְאַשְׁתָּה וְאַמְרָה
 שְׁתָּה וְגַם־נְמָלֶיךָ אֲשָׁקָה אֵתְּהָה חֲכִיחֵת לַעֲבָדְךָ לִיצְחָק
 15 וּבָהּ אֲדַע כִּי־עָשִׂיתָ חֶסֶד עִם־אֲדֹנָי׃ וַיְהִי־הוּא מֶרֶם בָּלָה
 לְדַבֵּר וְהִנֵּה רַבְּקָה יֹצֵאת אֲשֶׁר יֵלְדָהּ לְבִתּוֹאֵל בֶּן־מִלְכָּה
 16 אִשְׁתִּי נָחוֹר אֹתִי אֲבִרְהָם וּבָדָה עַל־שִׂמְכָהּ׃ וְהַנֶּעֱצָר טָבַת
 מִרְאֶה מְאֹד בְּתוּלָהּ וְאִישׁ לֹא יִדְעָהּ וַתֵּרֶד הָעֵינָהּ וַתַּמְלֵא
 17 בָדָה וַתַּעַל׃ וַיֵּרֶץ הָעֶבֶד לִקְרֹאתָהּ וַיֹּאמֶר הַנְּמִיאֲנִי נָּא
 18 מִעַט־מַיִם מִכַּדָּךְ׃ וַתֹּאמֶר שְׁתָּה אֲדֹנָי וַתַּמְהֹר וַתֵּרֶד בָּדָה
 19 עַל־יָדָהּ וַתִּשְׁקָהּ׃ וַתִּבֹּל לְהִשְׁקָתָהּ וַתֹּאמֶר גַּם לְנְמָלֶיךָ
 20 אֲשָׂאֵב עַד אִם־כָּלוּ לְשִׁתָּת׃ וַתַּמְהֹר וַתַּעַר בָּדָה אֶל־
 הַשִּׁקָּתָה וַתֵּרֶץ עוֹד אֶל־הַבְּאֵר לְשָׂאֵב וַתִּשְׂאֵב לְכָל־
 21 הַנְּמָלָיו׃ וְהָאִישׁ מִשְׁתַּאֵה לָּהּ מִחֲרִישׁ לְדַעַת קַהְצָלִים יְהוָה

22 דַּרְכּוֹ אִם-לֹא: וַיְהִי כַּאֲשֶׁר כָּלוּ הַגִּמְלִים לִשְׁתּוֹת וַיִּקַּח
 הָאִישׁ גֵּנִם זָהָב בֶּקֶע מִשְׁקָלוֹ וּשְׁנֵי צִמְדִּים עַל-יָדֶיהָ
 23 עָשָׂרָה זָהָב מִשְׁקָלָם: וַיֹּאמֶר בַּת-מִי אֵת הַגִּידִי גֵא לִי
 24 הֵיךְ בֵּית-אָבִיךָ מְקוֹם לָנוּ לָלִין: וַתֹּאמֶר אֵלָיו בַּת-
 25 בְּתוּאֵל אֲנֹכִי בֶן-מִלְכָּה אֲשֶׁר יִלְדָה לְנָחוֹר: וַתֹּאמֶר
 26 אֵלָיו גַּם-תִּבְנוּ גַם-מִסְפּוֹא רַב עִמָּנוּ גַם-מְקוֹם לָלִין: וַיִּקַּד
 27 הָאִישׁ וַיִּשְׁתַּחוּ לַיהוָה: וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנִי
 אֲבֵרָהֶם אֲשֶׁר לֹא-עָנָב חֶסֶדּוֹ וְאַמְתּוֹ מֵעַם אֲדֹנִי אֲנֹכִי
 28 בְּדֶרֶךְ נִתְּנִי יְהוָה בֵּית אֹחֵי אֲדֹנִי: וַתֵּרֶץ הַנַּעֲמָה וַתֵּגֵד לְבֵית
 29 אֹמֶה בְּדִבְרֵים הָאֵלֶּה: וּלְרַבְּקָה אָח וּשְׁמוֹ לָבֵן וַיֵּרֶץ לָבֵן
 30 אֶל-הָאִישׁ הַחוּצָה אֶל-הָעֵין: וַיְהִי וַבִּרְאֵת אֶת-הַנָּזִם וְאֶת-
 הַצִּמְדִּים עַל-יְדֵי אֹחֲתוֹ וּכְשָׁמְעוֹ אֶת-דִּבְרֵי רַבְּקָה אֹחֲתוֹ
 לֵאמֹר כֹּה-דִבֶּר אֵלַי הָאִישׁ וַיָּבֹא אֶל-הָאִישׁ וַהֲנֶה עֹמֵד עַל-
 31 הַגִּמְלִים עַל-הָעֵין: וַיֹּאמֶר בּוֹא בְרוּךְ יְהוָה לָמָּה תַעֲמֹד
 32 בַּחוּץ וְאֲנֹכִי פָנִיתִי הַפִּית וּמְקוֹם לְגִמְלִים: וַיָּבֹא הָאִישׁ
 הַפִּיתָה וַיִּפְתַּח חֲנֻמִּים וַיִּתֵּן תִּבְּן וּמִסְפּוֹא לְגִמְלִים וּמִים
 33 לְרַחֵץ רַגְלָיו וּרְגְלֵי הָאֲנָשִׁים אֲשֶׁר אִתּוֹ: וַיִּישֶׁם לִפְנָיו
 לֶאֱכֹל וַיֹּאמֶר לֹא אֲכַל עַד אִם-דִּבַּרְתִּי דִּבְרֵי וַיֹּאמֶר דִּבֶּר:

34 וַיֹּאמֶר עֲבֹד אֲבִרְהָם אֲנֹכִי׃ וַיהוָה בֵּרַךְ אֶת־אֲדֹנָי מֵאֵד
 35 וַיַּגְדֵּל וַיַּתֵּן־לּוֹ צֶאֱן וּבָקָר וְכֶסֶף וְזָהָב וְעַבְדָּם וְשִׁפְחֹת
 וְגִמְלִים נְחֹמְרִים׃ וַתֵּלֶד שָׂרָה אִשְׁתּוֹ אֲדֹנָי בֵּן לְאֲדֹנָי אַחֲרֵי
 36 וּקְנָתָהּ וַיַּתֵּן־לָהּ אֶת־כָּל־אֲשֶׁר־לָו׃ וַיִּשְׁפָּעֵנִי אֲדֹנָי לֵאמֹר
 37 לֹא־תִקַּח אִשָּׁה לִבְנִי מִבְּנוֹת הַפְּנִיעִי אֲשֶׁר אֲנֹכִי יֹשֵׁב
 38 בְּאֶרְצוֹ׃ אִם־לֹא אֶל־בֵּית־אָבִי תֵלֶךְ וְאֶל־מִשְׁפַּחְתִּי
 39 וְלִקְחָתָּ אִשָּׁה לִבְנִי׃ וַאֲמַר אֶל־אֲדֹנָי אֲלֵי לֹא־תֵלֶךְ
 40 הָאִשָּׁה אַחֲרָי׃ וַיֹּאמֶר אֲלֵי יְהוָה אֲשֶׁר הִתְּהַלַּכְתִּי לִפְנֵי
 41 יְשַׁלַּח מִלְּאָכּוֹ אֶתְּךָ וְהַצְלִיחַ דְּרָכְךָ וְלִקְחָתָּ אִשָּׁה לִבְנִי
 42 מִמִּשְׁפַּחְתִּי וּמִבֵּית אָבִי׃ אֲנִי תִנָּקֶה מֵאֲלֹתַי כִּי תָבוֹא אֵלַי־
 43 מִשְׁפַּחְתִּי וְאִם־לֹא יִתְּנִי לָךְ וְהָיִיתָ נָקִי מֵאֲלֹתַי׃ וְאַבְרָם
 44 הַיּוֹם אֶל־הָעֵינָן וַאֲמַר יְהוָה אֱלֹהֵי אֲדֹנָי אֲבִרְהָם אִם־יִשְׁדֹּד־
 45 נָא מִצְּלִיחַ דְּרָכָי אֲשֶׁר אֲנֹכִי הֹלֵךְ עָלֶיהָ׃ הִנֵּה אֲנֹכִי נֹצֵב
 46 עַל־עֵינָן הַיּוֹם וְהִנֵּה הֶעֱלָמָה הַיּוֹצֵאת לְשָׂאֵב וַאֲמַרְתִּי אֵלֶיהָ
 47 הַשְׁקִינִינָא מַעַט־מִיָּם מִבְּדָךְ׃ וַאֲמָרָה אֵלַי גַּם־אַתָּה
 48 שָׂתָה וְגַם לְגִמְלֹךְ אֲשָׁאֵב תּוֹא הָאִשָּׁה אֲשֶׁר־הָכִיתָ
 49 יְהוָה לְבֶן־אֲדֹנָי׃ אֲנִי טָרָם אֲכַלָּה לְדַבָּר אֶל־לִפְי וְהִנֵּה
 50 רַבָּקָה יֹצֵאת וּפָדָה עַל־שִׁכְמָהּ וּתְרַד הָעֵינָה וּתִשָּׂאֵב
 51 וַאֲמַר אֵלֶיהָ הַשְׁקִינִי נָא׃ וּתְמַחֵר וּתְוֹרַד כֹּדָהּ מִעָלֶיהָ

וַתֹּאמֶר שְׂתָהּ וְגַם־נִמְלִיךְ אֶשְׁקָה וְאִשָּׁתָּה וְגַם הַגַּמְלִים
 47 הַשִּׁקְתָּהּ: וְאֶשְׁאֵל אֹתָהּ וְאָמַרְ בַּת־יָמִי אַתְּ וַתֹּאמֶר בַּת־
 בְּתוּאֵל בֶּן־נָחוֹר אֲשֶׁר יִלְדֶה־לּוֹ מִלֵּבָהּ וְאִשָּׁם הַנָּזֶם עַל־
 48 אָפָהּ וְהַצִּמְדִים עַל־יְדֵיהָ: וְאָקֵד וְאֶשְׁתַּחֲוֶה לַיהוָה
 וְאֶבְרֹךְ אֶת־יְהוָה אֱלֹהֵי אֲדֹנִי אֲבָרְכֶם אֲשֶׁר הִנְחֵנִי בְּדֶרֶךְ
 49 אֱמֶת לְקַחַת אֶת־בַּת־אָחִי אֲדֹנִי לְבָנוֹ: וְעַתָּה אִם־יִשְׁכַּם
 עֲשִׂים חֶסֶד וְאֶמֶת אֶת־אֲדֹנִי הַגִּידוּ לִי וְאִם־לֹא הַגִּידוּ לִי
 50 וְאֶפְגַּה עַל־יָמִין אֹי עַל־שְׂמָאל: וַיַּעַן לָבָן וּבְתוּאֵל וַיֹּאמְרוּ
 מִי־זֹאת יֵצֵא הַדִּבָּר לֹא נֹכַל דִּבַּר אֱלֹהִי רַע אִי־טוֹב:
 51 הִנֵּה־רַבְּקָה לְפָנֶיךָ בָּח וְלָךְ וְתָהִי אִשָּׁה לְבֶן־אֲדֹנֶיךָ
 52 כַּאֲשֶׁר דִּבַּר יְהוָה: וַיְהִי כַּאֲשֶׁר שָׁמַע עֶבֶד אֲבָרְכֶם אֶת־
 53 דְּבָרֵיהֶם וַיִּשְׁתַּחֲוּ אַרְצָה לַיהוָה: וַיּוֹצֵא הָעֶבֶד כָּל־כֶּסֶף
 וְכָלִי זָהָב וּבָנָדִים וַיַּתֵּן לְרַבְּקָה וּמַגְדָּנָתָה נָתַן לְאֶחִיָּהּ
 54 וּלְאֶמָּהּ: וַיֹּאכְלוּ וַיִּשְׁתּוּ הוּא וְהָאֲנָשִׁים אֲשֶׁר־עִמּוֹ וַיְלִינּוּ
 55 וַיָּקוּמוּ בִּבֹקֶר וַיֹּאמֶר שְׁלַחֲנִי לְאֲדֹנִי: וַיֹּאמֶר אֶחָיוּל וְאֶמָּה
 56 תֵּשֶׁב הַנֶּעֱרָ אִתָּנוּ יָמִים אֹי עָשׂוֹר אַחֵר תֵּלָךְ: וַיֹּאמֶר
 אֱלֹהִים אֱלֹהֵתָאֲחֵרוֹ אֹתִי וַיְהִי הַצָּלִים דְּרָכִי שְׁלַחֲנִי
 57 וְאֶלְבָּה לְאֲדֹנִי: וַיֹּאמְרוּ נִקְרָא לְנֶעֱרָ וְנִשְׁאֵלָה אֶת־פִּיהָ:

58 וַיִּקְרְאוּ לְרִבְקָה וַיֹּאמְרוּ אֵלֶיהָ הִתְלַכִּי עִמֵּהָאִישׁ הַזֶּה
 59 וְהָאָמָר אֵלֶיךָ: וַיִּשְׁלְחוּ אֶת־רִבְקָה אַחֲתָם וְאֶת־מִנְקֻתָּהּ
 60 וְאֶת־עֶבֶד אֲבָרָהָם וְאֶת־אֲנָשָׁיו: וַיְבָרְכוּ אֶת־רִבְקָה
 וַיֹּאמְרוּ לָהּ אַחֲתָנוּ אַתְּ הִנֵּי לֵאלֹפִי רִבְקָה וַיִּירֶשׁ וְרֵעֶךָ
 61 אֶת שְׂעִיר שָׂנְאָיו: וּמָקָם רִבְקָה וַנְּצַרְתִּיהָ וּמִתְרַבֵּנָה עַל־
 הַגְּמָלִים וּמִלִּבְנָה אַחֲרֵי הָאִישׁ וַיִּקַּח הָעֶבֶד אֶת־רִבְקָה
 62 וַיֵּלֶךְ: וַיִּצְחָק בָּא מִבּוֹא בָּאֵר לְחֵי רָאִי וְהוּא יוֹשֵׁב בְּאֶרֶץ
 63 הַנֶּגֶב: וַיֵּצֵא יִצְחָק לְשׁוֹחַ בִּשְׂדֵה לַפְּנֹת עָרֵב וַיֵּשֶׂא עֵינָיו
 64 וַיֵּרָא וְהִנֵּה גְמָלִים בָּאִים: וּתֵשֶׂא רִבְקָה אֶת־עֵינֶיהָ וְהִירָא
 65 אֶת־יִצְחָק וּתְפֹל מֵעַל הַגְּמֹל: וְהָאָמָר אֵלֶיהָ עֶבֶד מִיֵּהָאִישׁ
 הִלְוֶה הִחֲלֶךְ בִּשְׂדֵה לְקַרְאֲתָנוּ וַיֹּאמֶר הָעֶבֶד הוּא אֲדֹנִי
 66 וּתִקַּח הַצִּיצִית וּתְתַקֶּם: וַיִּסְפֹּר הָעֶבֶד לְיִצְחָק אֶת כָּל־
 67 הַדְּבָרִים אֲשֶׁר עָשָׂה: וַיְבֹאֶה יִצְחָק הָאֱלֹהִים שָׂרָה אִמּוֹ
 וַיִּקַּח אֶת־רִבְקָה וַתְּהִי־לָו לְאִשָּׁה וַיִּאֲהַבְּהָ וַיְנַתֵּם יִצְחָק
 אַחֲרֵי אִמּוֹ:

THE DISCOVERY OF JOSEPH.

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- 1 וַיֵּרָא יַעֲקֹב כִּי יֵשׁ-שָׁבֵר בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו
 2 לָמָּה תִּתְרָאוּ: וַיֹּאמֶר הִנֵּה שְׂמֹעֲתִי כִּי יֵשׁ-שָׁבֵר בְּמִצְרַיִם
 3 רְדוּ-שָׁמָּה וְשִׁבְרוּ-לָנוּ מִשֶּׁם וְנָחִיָּה וְלֹא נָמוּת: וַיֵּרְדּוּ
 4 אֲחֵי-יוֹסֵף עֲשָׂרָה לְשָׁבֵר בָּר מִמִּצְרַיִם: וְאֶת-בְּנֵימִין אֲחִי
 5 יוֹסֵף לֹא-שָׁלַח יַעֲקֹב אֶת-אֲחִיו כִּי אָמַר פֶּן-יִקְרָאנוּ אֶסּוֹן:
 6 וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל לְשָׁבֵר בְּתוֹךְ הַבָּאִים כִּי-הִנֵּה הָרָעָב
 7 בְּאֶרֶץ כְּנָעַן: וַיּוֹסֶף הוּא הַשְּׁלִיט עַל-הָאָרֶץ הוּא הַמְּשַׁבֵּר
 8 לְכָל-עַם הָאָרֶץ וַיָּבֹאוּ אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ-לּוֹ אַפַּיִם
 9 אֶרְצָה: וַיֵּרָא יוֹסֵף אֶת-אֲחִיו וַיִּכְרַם וַיִּתֵּן לָם אֱלֵיהֶם
 10 וַיִּדְבֹּר אֹתָם קָשׁוֹת וַיֹּאמֶר אֲלֵהֶם מֵאֵין בָּאתֶם וַיֹּאמְרוּ
 11 מֵאֶרֶץ כְּנָעַן לְשָׁבֵר-אֶכֶל: וַיִּכֹּר יוֹסֵף אֶת-אֲחִיו וְהֵם לֹא
 12 הִבָּרְחוּ: וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֻמוֹת אֲשֶׁר חָלַם לָהֶם
 13 וַיֹּאמֶר אֲלֵהֶם מְרוּגִלִים אַתֶּם לִרְאוֹת אֶת-עֶרְוַת הָאָרֶץ
 14 בָּאתֶם: וַיֹּאמְרוּ אֵלָיו לֹא אֲדָגִי וְעַבְדֶּיךָ בָּאוּ לְשָׁבֵר-
 15 אֶכֶל: פָּלְנוּ בְּנִי-אִישׁ אַחֵר גָּחַנוּ כְּנִים אֲנַחְנוּ לֹא-הָיִינוּ

- 12 עבדיך מִרְגָּלִים: וַיֹּאמֶר אֲלֵהֶם לֹא כִי־עֲרֹנֹת הָאָרֶץ
 13 בָּאתֶם לִרְאוֹת: וַיֹּאמְרוּ שְׁנֵים עָשָׂר עַבְדֵיךָ אֲחִים |
 אֲנַחְנוּ בְנֵי־אִישׁ אֶחָד בְּאֶרֶץ כְּנָעַן וְהִנֵּה הִקְטַן אֶת־
 14 אֲבִינוּ הַיּוֹם וְהָאֶחָד אֵינָנו: וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הוּא
 15 אֲשֶׁר דִּבַּרְתִּי אֲלֵכֶם לֵאמֹר מִרְגָּלִים אַתֶּם: בָּנֹת
 תִּבְחָנוּ חֵי פַרְעֹה אֲסִתְּצֵאוּ מִזֶּה כִּי אֲסִדְּכוּ אֲחֵיכֶם
 16 הִקְטַן הַנֶּה: שְׁלָחוּ מִכֶּם אֶחָד וַיִּקַּח אֶת־אֲחֵיכֶם וְאַתֶּם
 הֶאֱסְרוּ וַיִּבְחָנוּ דְּבָרֵיכֶם הָאֵמֶת אַתֶּם וְאֲסִלֹּא חֵי פַרְעֹה
 17 כִּי מִרְגָּלִים אַתֶּם: וַיֹּאסֶף אֹתָם אֶל־מִשְׁמַר שְׁלֹשֶׁת יָמִים:
 18 וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בְּיָוֶם הַשְּׁלִישִׁי זֹאת עָשׂוּ וְחָיו אֶת־
 19 הָאֲלֹהִים אֲנִי יָרָא: אֲסִפְּנִים אַתֶּם אֲחֵיכֶם אֶחָד יֹאסֶר
 בְּבֵית מִשְׁמָרְכֶם וְאַתֶּם לָכוּ הִבֵּיאוּ שָׂכָר רַעְיוֹן בְּתֵיכֶם:
 20 וְאַת־אֲחֵיכֶם הִקְטַן תִּבְיֵאוּ אֵלַי וַיֹּאמְנוּ דְּבָרֵיכֶם וְלֹא
 21 תַּמּוּתוּ וַיַּעֲשׂוּ־כֵן: וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו אָבֹל אֲשָׁמִים |
 אֲנַחְנוּ עַל־אָחִינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהִתְחַנְנוּ אֲלֵינוּ
 22 וְלֹא שָׁמְעֵנוּ עַל־כֵּן בָּאָה אֲלֵינוּ הַצָּרָה הַזֹּאת: וַיַּעַן רְאוּבֵן
 אֹתָם לֵאמֹר הֲלוֹא אָמַרְתִּי אֲלֵיכֶם | לֵאמֹר אֲלִתְּחַטָּאוּ
 23 בְּיָלֵד וְלֹא שָׁמַעְתֶּם וְנִסְדַּדְמוּ הִנֵּה נִדְרָשׁ: וְהֵם לֹא יָדְעוּ
 24 כִּי שָׁמַע יוֹסֵף כִּי הִמְלִיץ בֵּינְתֶם: וַיִּסָּב מֵעֲלִיתָם וַיִּבְדֵּךְ

וַיָּשָׁב אֱלֹהִים וַיְדַבֵּר אֱלֹהִים וַיִּקַּח מֵאִתָּם אֶת־שְׁמֵלוֹן וַיֹּאמֶר
25 אֹתוֹ לַעֲנִיָּהֶם: וַיֵּצֵאוּ יוֹסֵף וַיִּמְלְאוּ אֶת־כְּלִיָּהֶם בָּרֶךְ וּלְהָשִׁיב
בְּסִפְיָהֶם אִישׁ אֶל־שָׁקוֹ וּלְתֵת לָהֶם צֶדֶה לְהַרְדֵּךְ וַיַּעַשׂ
26 לָהֶם כֵּן: וַיִּשְׁאוּ אֶת־שִׁבְרָם עַל־חֲמִרֵיהֶם וַיָּלְכוּ מִשָּׁם:
27 וַיַּפְתָּח הָאֲחֵר אֶת־שָׁקוֹ לְתֵת מִסָּפּוֹא לְחִמְרוֹ בַּמָּלֹן וַיֵּרָא
28 אֶת־כִּסְפּוֹ וַחֲנֹה־הוּא בְּכִי אֲמַתְחָתוֹ: וַיֹּאמֶר אֶל־אֲחִיו
הוֹשֵׁב בְּסָפִי וְגַם הִנֵּה בָאִמְתַּחְתִּי וַיֵּצֵא לָכֶם וַיַּחְדְּלוּ אִישׁ
29 אֶל־אֲחִיו לֵאמֹר מִה־נָּאת עָשָׂה אֱלֹהִים לָנוּ: וַיָּבֹאוּ אֶל־
יַעֲקֹב אֲבִיהֶם אֶרֶצָה כְּנָעַן וַיִּגִּדּוּ לוֹ אֵת כְּלִי־הַקֶּרֶת אֲתָם
30 לֵאמֹר: וְדָבָר הָאִישׁ אֲדֹנֵי הָאָרֶץ אֲתָנוּ קָשׁוֹת וַיִּתֵּן אֲתָנוּ
31 בְּמִרְגָּלִים אֶת־הָאָרֶץ: וַנֹּאמֶר אֵלָיו בָּנִים אֲנֻחֶנוּ לֹא הָיִינוּ
32 מִרְגָּלִים: שְׁנֵים־עָשָׂר אֲנֻחֶנוּ אַחִים בְּנֵי אָבִינוּ הָאֲחֵר אֵינָנו
33 וְהַקֵּטָן הַזֶּה אֶת־אָבִינוּ בָּאָרֶץ כְּנָעַן: וַנֹּאמֶר אֵלָינוּ הָאִישׁ
אֲדֹנֵי הָאָרֶץ בְּנֹאת אֲדֹעַ כִּי בָנִים אַתֶּם אֲחִיכֶם הָאֲחֵר
34 הֵנִיחוּ אֹתִי וְאֶת־רַעְיוֹן בְּתִיכֶם קָחוּ וּלְכוּ: וְהָבִיאוּ אֶת־
אֲחִיכֶם הַקָּטָן אֵלַי וְאֲדַעַה כִּי לֹא מִרְגָּלִים אַתֶּם כִּי בָנִים
35 אַתֶּם אֶת־אֲחִיכֶם אֲתָן לָכֶם וְאֶת־הָאָרֶץ תִּסְקְרוּ: וַיְהִי
הֵם מְרִיקִים שִׁקְיָהֶם וַחֲנֹה־אִישׁ צָרוּר־כִּסְפּוֹ בָּשָׁקוֹ וַיֵּרָא
36 אֶת־צָרוֹת כְּסִפְיָהֶם הִמָּה וְאֲבִיהֶם וַיֵּירָאוּ: וַיֹּאמֶר

אֱלֹהִים יַעֲקֹב אֲבִיהֶם אֶתִּי שִׁבְלָתָם יוֹסֵף אֵינָנו וְשִׁמְעוֹן
 אֵינָנו וְאֶת־בְּנֵימָן תִּקְחוּ עָלַי הֵנוּ כְּלָנָה׃ וַיֹּאמֶר רְאוּבֵן
 אֶל־אָבִיו לֵאמֹר אֶת־שְׁנֵי בָנֵי תַמִּית אִם־לֹא אָבִי־אֲנוּ
 אֵלֶיךָ תָּנֶה אֹתוֹ עַל־יָדִי וְאֲנִי אֲשִׁיבֶנּוּ אֵלֶיךָ׃ וַיֹּאמֶר לֹא־
 יֵרֵד בְּנֵי עִמְכֶם כִּי־אֲחִיו מֵת וְהוּא לְבָדוֹ נִשְׁאָר וּקְרָאֵהוּ
 אֶסּוֹן בְּדֶרֶךְ אֲשֶׁר תִּלְכּוּ־בָּהּ וְהוֹרִדְתֶּם אֶת־שִׁיבְתִּי בִּינוֹן
 שְׂאוּלָּה׃

XLIII.

וְהָרַעַב כָּבֵד בְּאֶרֶץ׃ וַיְהִי כַּאֲשֶׁר כָּלוּ לֶאֱכֹל אֶת־
 הַשֶּׁבֶר אֲשֶׁר הָבִיאוּ מִמִּצְרַיִם וַיֹּאמֶר אֲלֵיהֶם אֲבִיהֶם
 שִׁבוּ שִׁבְרוּ־לֵנּוּ מִצֶּט־אֶכֶל׃ וַיֹּאמֶר אֲלֵיוּ וַיְהוּדָה לֵאמֹר
 הָעֵד הָעֵד בָּנוּ הָאִישׁ לֵאמֹר לֹא־תֵרְאוּ פָנַי בְּלִתִּי אֲחִיכֶם
 אֲתָכֶם׃ אִם־יִשְׁתֶּךָ מִשְׁלַח אֶת־אֲחִינוּ אֲתָנוּ גִּרְדָּה וְנִשְׁבְּרָה
 לָךְ אֶכֶל׃ וְאִם־אֵינְךָ מִשְׁלַח לֹא נֵרֵד כִּי־הָאִישׁ אָמַר
 אֲלֵינוּ לֹא־תֵרְאוּ פָנַי בְּלִתִּי אֲחִיכֶם אֲתָכֶם׃ וַיֹּאמֶר יִשְׂרָאֵל
 לְמָה הִרְעִיתֶם לִי לְהַגִּיד הָעֵד לָכֶם אָח׃ וַיֹּאמְרוּ
 שְׂאוּל שְׂאֵל־הָאִישׁ לָנוּ וּלְמוֹלִדְתָּנוּ לֵאמֹר הָעֵד אֲבִיכֶם
 חַי הַנֶּשׁ לָכֶם אָח וְנִגְד־לָוּ עַל־פִּי הַדְּבָרִים הָאֵלֶּה

8 הַיָּדוּעַ גִּדָּע כִּי יֹאמֶר הוֹרִידוּ אֶת־אֲחֵיכֶם: וַיֹּאמֶר יְהוֹדָה
 אֶל־יִשְׂרָאֵל אָבִיו שְׁלַחָה הַנָּעַר אִתִּי וְנִקְוָמָה וְנִגְלָכָה
 9 וְנִחַנְהָ וְלֹא נִמּוּת גַּם־אֲנַחְנוּ גַּם־אַתָּה גַּם־טַפָּנוּ: אָנֹכִי
 אֲעַרְכֶּנּוּ מִיָּדִי תִבְכְּשֶׁנּוּ אִם־לֹא הִבִּיאֲתִיו אֵלַיְךָ וְהִצַּנְתִּיו
 10 לְפָנֶיךָ וְהִטָּאתִי לָךְ כָּל־הַיָּמִים: כִּי לֹא־הִתְמַהֲמַהֲנוּ
 11 בִּי־עֲתָה שִׁבְנוּ זֶה פַעַמִּים: וַיֹּאמֶר אֱלֹהִים יִשְׂרָאֵל
 אֲבִיהֶם אִם־כֵּן | אֲפֹאֵא נָאת עָשׂוּ קָחֻ מִזֹּמְרֵת הָאָרֶץ
 בְּכָל־יֶכֶם וְהוֹרִידוּ לְאִישׁ מִנְּחָה מַעֲט צָרִי וּמַעֲט דָּבָשׁ
 12 נִבְאֵת וְלֹט בְּטָנִים וּשְׂקָדִים: וְכֶסֶף מִשְׁנֶה קָחוּ בְיַדְכֶם
 וְאֶת־הַכֶּסֶף הַמּוֹשֵׁב בְּכִי אִמְתַּחֲתִיכֶם תַּשִּׁיבוּ בְיַדְכֶם
 13 אוֹלִי מִשְׁנֶה הוּא: וְאֶת־אֲחֵיכֶם קָחוּ וְקוּמוּ שׁוּבוּ אֶל־
 14 הָאִישׁ: וְאֵל שְׂדֵי יִתֵּן לָבֶם רְחֻמִּים לְפָנֵי הָאִישׁ
 וְשַׁלַּח לָבֶם אֶת־אֲחֵיכֶם אַחֵר וְאֶת־בְּנֵימִין וְאֵלֵי כָאֲשֶׁר
 15 שָׁכַלְתִּי שָׁכַלְתִּי: וַיִּקְחוּ הָאֲנָשִׁים אֶת־הַמִּנְחָה הַזֹּאת
 וּמִשְׁנֵה־כֶּסֶף לָקְחוּ בְיָדָם וְאֶת־בְּנֵימִין וַיָּקֻמוּ וַיֵּרְדּוּ מִצְרָיִם
 16 וַיַּעֲמְדוּ לְפָנֵי יוֹסֵף: וַיֵּרָא יוֹסֵף אֶתָּם אֶת־בְּנֵימִין וַיֹּאמֶר
 לְאֲשֶׁר עַל־בֵּיתוֹ הֵבֵא אֶת־הָאֲנָשִׁים הַבֵּיתָה וּמִבְּחַט טָבַח
 17 וְהָבֵן כִּי אִתִּי יֵאָכְלוּ הָאֲנָשִׁים בַּצֹּהֲרִים: וַיַּעַשׂ הָאִישׁ
 כַּאֲשֶׁר אָמַר יוֹסֵף וַיָּבֵא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָה יוֹסֵף:

- 18 וַיִּירָאוּ הָאֲנָשִׁים כִּי הוּבָאֹ בֵּית יוֹסֵף וַיֹּאמְרוּ עַל־דָּבָר
 הַכֶּסֶף הַשֶּׁב בָּאֲמֻתַּחֲתֵינוּ בַּתְּחִלָּה אֲנַחְנוּ מוֹבָאִים
 לַהֲתַגָּל עָלֵינוּ וּלְהַתְנַפֵּל עָלֵינוּ וּלְקַחַת אֹתָנוּ לַעֲבָדִים
 19 וְאֶת־חֲמֻרֵינוּ: וַיִּגְשׁוּ אֶל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף
 20 וַיִּדְּבְרוּ אֵלָיו פָּתַח הַבַּיִת: וַיֹּאמְרוּ כִּי אֲדֹנֵי יָרֵד הוֹרְדֵנוּ
 21 בַּתְּחִלָּה לְשֶׁבֶר־אֶכֶל: וַיְהִי כִּי־בָאוּ אֶל־הַמְּלֹךְ וַנִּפְתָּחָה
 אֶת־אֲמֻתַּחֲתֵינוּ וַהֲנִיָּה כֶּסֶף־אִישׁ בְּכִי אֲמֻתַּחֲתוֹ כַּסְפֵּנוּ
 22 בְּמִשְׁקָלָו וַנִּשָּׁב אֹתוֹ בְּיָדֵנוּ: וְכֶסֶף אַחֵר הוֹרְדֵנוּ בְּיָדֵנוּ
 לְשֶׁבֶר־אֶכֶל לֹא יָדָעְנוּ מִי־שָׁם כַּסְפֵּנוּ בָּאֲמֻתַּחֲתֵינוּ:
 23 וַיֹּאמֶר שְׁלֹם לָכֶם אֶל־תִּירָאוּ אֱלֹהֵיכֶם וְאֶל־הִי אֲבִיכֶם
 נָתַן לָכֶם מִטְּמוֹן בָּאֲמֻתַּחֲתֵיכֶם כַּסְפְּכֶם בָּא אֵלַי וַיֹּצֵא
 24 אֶל־הֶם אֶת־שִׁמְעוֹן: וַיָּבֹא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָה
 יוֹסֵף וַיִּתֵּן־לָמִים וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּתֵּן מִסָּפֹא לְחֻמְרֵיהֶם:
 25 וַיְכִינֵנו אֶת־הַמִּנְחָה עַד־כּוֹא יוֹסֵף בְּצִיְהָרִים כִּי שָׁמְעוּ כִּי־
 26 שָׁם יֵאָכְלוּ לֶחֶם: וַיָּבֹא יוֹסֵף הַבֵּיתָה וַיָּבִיאוּ לוֹ אֶת־
 27 הַמִּנְחָה אֲשֶׁר־בְּיָדָם הַבֵּיתָה וַיִּשְׁתַּחֲוֶה־לוֹ אַרְצָה: וַיִּשְׁאַל
 לֶחֶם לְשִׁלֹם וַיֹּאמֶר הַשְׁלֹם אֲבִיכֶם הִזְקֵן אֲשֶׁר אָמַרְתֶּם
 28 הַעוֹדְנֵנו חַי: וַיֹּאמְרוּ שְׁלֹם לַעֲבָדְךָ לְאֲבִינוּ עוֹדְנֵנו חַי

29 וַיִּקְרְאוּ וַיִּשְׁתַּחֲוּוּ: וַיֵּשֶׂא עֵינָיו וַיֵּרָא אֶת־בְּנֵימִין אֶחָיו בֶּן־
 אִמּוֹ וַיֹּאמֶר הִנֵּה אֶחֱיִיכֶם הַקָּטָן אֲשֶׁר אָמַרְתֶּם אֵלַי וַיֹּאמֶר
 30 אֱלֹהִים יַחְנֶדְךָ בְּנִי: וַיִּמָּתֵר יוֹסֵף יוֹסֵף כִּי־נִכְמְרוּ רַחֲמָיו אֵל־
 31 אֶחָיו וַיִּבְקֹשׁ לִבְּגֹתַי וַיָּבֵא הַחֲדָדָה וַיַּבֶּךְ שָׁמָּה: וַיִּרְחֹץ
 32 בָּנָיו וַיֵּצֵא וַיִּתְּאֶפֶק וַיֹּאמֶר שְׂיִמּוּ לָחֶם: וַיַּשְׂיִמּוּ לוֹ לִבְדּוֹ
 וּלְחֶם לִבְדֵּם לִבְדֵּם וְלִמְצָרִים הָאֲבָלִים אֹתוֹ לִבְדֵּם כִּי לֹא
 יוּכְלוּן הַמְּצָרִים לֶאֱכֹל אֶת־הַעֲבָרִים לָחֶם בִּיְתוּעָה
 33 הוּא לִמְצָרִים: וַיָּשֻׁבוּ לִפְנֵי הַכֹּהֵן בְּכִכְרָתוֹ וְהַצֵּעִיר
 34 בַּצֵּעֲרָתוֹ וַיִּתְּמָהוּ הָאֲנָשִׁים אִישׁ אֶל־רֵעֵהוּ: וַיֵּשֶׂא מִשְׁאֵת
 מֵאֵת פָּנָיו אֱלֹהִם וַתִּרְבַּ מִשְׁאֵת בְּנֵימִין מִמִּשְׁאֵת כָּלֶם
 הַמֶּשׁ יָדוֹת וַיִּשְׁתָּנוּ וַיִּשְׁבְּרוּ עִמּוֹ:

XLIV.

1 וַיֵּצֵאוּ אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מַלְא מִלֵּא אֶת־אֲמַתְחַת
 הָאֲנָשִׁים אֲכָל כֹּאֲשֶׁר יוּכְלוּן שָׂאת וְשִׂים כֶּסֶף־אִישׁ בְּפִי
 אֲמַתְחָתוֹ: וְאֶת־גִּבְעֵי גִבְעַת הַכֶּסֶף תִּשִּׂים בְּפִי אֲמַתְחַת
 הַקָּטָן וְאֵת כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ כַּדְּבָר יוֹסֵף אֲשֶׁר דִּבֶּר:
 3 4 כַּדְּבָר אֹר וְהָאֲנָשִׁים שָׁלְחוּ הֵמָּה וְחִמְרֵיהֶם: הֵם יֵצְאוּ

אֶת־הָעִיר לֹא הִרְחִיקוּ וַיּוֹסֶף אָמַר לְאִשֶּׁר עַל־בֵּיתוֹ קוּם
 רִדְף אַחֲרֵי הָאֲנָשִׁים וְהַשְׁנֵתָם וְאָמַרְתָּ אֲלֵהֶם לָמָּה
 שְׁלַמְתֶּם רָעָה תַּחַת טוֹבָה: הֲלוֹא זֶה אֲשֶׁר יִשְׁתָּה אֲדֹנִי
 בּוֹ וְהוּא נִחַשׁ וַיִּנְחַשׁ בּוֹ הִרְעַתֶּם אֲשֶׁר עָשִׂיתֶם: וַיִּשְׁגְּם
 וַיְדַבֵּר אֲלֵהֶם אֶת־הַדְּבָרִים הָאֵלֶּה: וַיֹּאמְרוּ אֵלָיו לָמָּה
 יְדַבֵּר אֲדֹנִי בַּדְּבָרִים הָאֵלֶּה חֲלִילָה לַעֲבֹדֶיךָ מַעֲשֹׂוֹת
 בַּדְּבָר הַזֶּה: הֵן כֶּסֶף אֲשֶׁר מָצְאָנוּ בְּכַף אִמְתַּחֲתֵינוּ
 הַשִּׁיבָנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאִיךָ נִגְנוֹב מִבֵּית אֲדֹנֶיךָ כֶּסֶף
 אִי זֶהָב: אֲשֶׁר יִמָּצֵא אֹתוֹ מִעֲבָדֶיךָ וְגַם־אֲנִיחֵנוּ נִהְיֶה
 לְאֲדֹנֶי לַעֲבָדִים: וַיֹּאמֶר גַּם־עַתָּה כַּדְּבָרִיכֶם כִּי־הוּא
 אֲשֶׁר יִמָּצֵא אֹתוֹ יִהְיֶה־לִּי עֹבֵד וְאַתֶּם תִּהְיוּ נָקִים:
 וַיִּמָּהְרוּ וַיּוֹרְדוּ אִישׁ אֶת־אִמְתַּחְתּוֹ אַרְצָה וַיִּפְתְּחוּ אִישׁ
 אִמְתַּחְתּוֹ: וַיַּחֲפֹשׂ בְּגָדוֹל הַחֹל וּבִקְטָן כֶּלֶה וַיִּמָּצֵא
 הַנּוֹבֵיעַ בְּאִמְתַּחַת בְּנִימָן: וַיִּקְרְעוּ שָׂמֶלְתָם וַיַּעֲמֵל אִישׁ
 עַל־חֻמְרוֹ וַיֵּשְׁבוּ הָעִירָה: וַיָּבֹא יְהוּדָה וְאֶחָיו בֵּיתָה יוֹסֵף
 וְהוּא עוֹדְנָו שֵׁם וַיִּפְּלוּ לְפָנָיו אַרְצָה: וַיֹּאמֶר לָהֶם יוֹסֵף
 מָה הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם הֲלוֹא יָדַעְתֶּם כִּי־נִחַשׁ
 וַיִּנְחַשׁ אִישׁ אֲשֶׁר כָּמֵנִי: וַיֹּאמֶר יְהוּדָה מַה־נֹּאמַר לְאֲדֹנִי

מִהֲנִדְבָר וּמִהֲנִצְטָדֵק הָאֱלֹהִים מָצָא אֶת־עֲנֹן עֲבָדָיִךְ
 הִנְנוּ עֲבָדִים לְאֹדֹנִי גַם־אֲנִחנוּ גַם אֲשֶׁר־נִמְצָא הִנָּבִיעַ בְּיָדִי:
 17 וַיֹּאמֶר חֲלִילָה לִי מַעֲשֹׂת וְאֵת הָאִישׁ אֲשֶׁר נִמְצָא הִנָּבִיעַ
 בְּיָדִי הוּא יְהוָה־לִּי עֹבֵד וְאַתֶּם עָלוּ לְשָׁלוֹם אֶל־אֲבִיכֶם:
 18 וַיֵּנֶשׂ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֹדֹנִי יִדְבַר־נָא עֲבָדֶךָ
 דָּבָר בְּאָזְנִי אֹדֹנִי וְאֶל־יְחִיָּה אֶפְתֶּה בְּעֵבְדֶךָ בִּי כַּמּוֹד
 19 כַּפְרָעָה: אֹדֹנִי שְׁאֵל אֶת־עֲבָדֶיךָ לֵאמֹר הִגִּשׁ־לָכֶם אֶב
 20 אוֹ־אֶחָד: וַנֹּאמֶר אֶל־אֹדֹנִי יִשְׁלַנּוּ אֶב זָכָן וְיִלְד וְזָקִנים
 קָטָן וְאֲחִיו מֵת וַיִּוָּתֵר הוּא לְבָדִי לְאִמִּי וְאָבִיו אֲהָבוּ:
 21 וְהֵאמֶר אֶל־עֲבָדֶיךָ הוֹרְדָהוּ אֵלַי וְאֶשְׁיִמָּה עֵינִי עָלָיו:
 22 וַנֹּאמֶר אֶל־אֹדֹנִי לֹא־יֻכַּל הַנָּעַר לָעֲזֹב אֶת־אָבִיו וְעֹזֵב
 23 אֶת־אָבִיו וְמָת: וְהֵאמֶר אֶל־עֲבָדֶיךָ אִם־לֹא יִכַּד אֲחִיכֶם
 24 הַקָּטָן אֲתִכֶּם לֹא תִסָּפֹן לְרָאוֹת פָּנַי: וַיְהִי בִי עָלִינוּ אֶל־
 25 עֲבָדֶךָ אָבִי וַנִּגְדַּלְוּ אֶת דְּבָרֵי אֹדֹנִי: וַיֹּאמֶר אָבִינוּ שְׁבוּ
 26 שְׁכֵרוּ־לָנוּ מַעֲט־אֶכֶּל: וַנֹּאמֶר לֹא נוּכַל לְהַרְדֹּת אִם־יֵשׁ
 אֲחִינוּ הַקָּטָן אֲתָנוּ וַיִּבְרָדוּ בִּי־לֹא נוּכַל לְרָאוֹת פָּנַי
 27 הָאִישׁ וְאֲחִינוּ הַקָּטָן אֵינְנוּ אֲתָנוּ: וַיֹּאמֶר עֲבָדֶךָ אָבִי
 28 אֵלֵינוּ אַתֶּם יִדְעֶתֶם בִּי שָׁנִים יִלְחָדֶה־לִּי אֲשֶׁתִּי: וַיֵּצֵא

הָאָחֵר מֵאֵתִי וְאָמַר אֵךְ טָרַף טָרַף וְלֹא רָאִיתִיו עַד-
הִנֵּה: וּלְקַחְתֶּם גַּם-אֶת־נָעָה מֵעַם פָּנִי וְקָבְרוּ אֶסּוֹן וְהוֹרִדְתֶּם
29 אֶת־שִׁיבְתִי בְרָעָה שְׂאֵלָה: וְעַתָּה כִּבְאִי אֶל־עַבְדְּךָ אָבִי
30 וְהַנָּעַר אֵינְנוּ אִתָּנוּ וְנִפְשׁוֹ קָשׁוּרָה בְּנַפְשׁוֹ: וְהִזָּה כְּרֹאוֹתָו
31 בִּי־אֵין הַנָּעַר וְנָמַת וְהוֹרִידוּ עַבְדְּךָ אֶת־שִׁיבְתָּ עַבְדְּךָ
32 אִבְנֵנוּ בְּיָגוֹן שְׂאֵלָה: כִּי עַבְדְּךָ עָרַב אֶת־הַנָּעַר מֵעַם אָבִי
לֹא־מָר אִם־לֹא אֲבִיאֲנוּ אֵלֶיךָ וְחָטָאתִי לְאָבִי כָל־הַיָּמִים:
וְעַתָּה יִשְׁבֶּנָּא עַבְדְּךָ תַּחַת הַנָּעַר עֹבֵד לְאֹדְנִי וְהַנָּעַר
33 יַעַל עִם־אֲחִיו: כִּי־אֵיךְ אֶעֱלֶה אֶל־אָבִי וְהַנָּעַר אֵינְנוּ אִתִּי
34 בֶּן אֶרְעָה בָרֵעַ אֲשֶׁר יִמָּצֵא אֶת־אָבִי:

XLV.

וְלֹא־יָבֵל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנֹּעָצִים עָלָיו וַיִּקְרָא
1 הוֹצִיאוּ כָל־אִישׁ מֵעַלִּי וְלֹא־עָמַד אִישׁ אִתּוֹ בְּהַתְנוּעָה
2 יוֹסֵף אֶל־אֲחָיו: וַיִּתֵּן אֶת־קֻלּוֹ בִּבְגָדֵי וַיִּשְׁמְעוּ מִצְרִים
3 וַיִּשְׁמַע בֵּית פַּרְעֹה: וַיֹּאמֶר יוֹסֵף אֶל־אֲחָיו אֲנִי יוֹסֵף
הַעֲזֹד אָבִי חַי וְלֹא־יָבֵל אֲחָיו לְעֻנּוֹת אִתּוֹ כִּי נִבְהָלוּ מִפְּנָיו:
4 וַיֹּאמֶר יוֹסֵף אֶל־אֲחָיו גִּשְׁוֶנָּא אֵלַי וַיִּגָּשׁוּ וַיֹּאמֶר אֲנִי
5 יוֹסֵף אֲחֵיכֶם אֲשֶׁר־מִכְרַתֶּם אֹתִי מִצְרַיִמָּה: וְעַתָּה אֵל־

תַּעֲצֹבוּ וְאֶל־יַחֲרֹךְ בְּעֵינֵיכֶם כִּי־מִכַּרְתֶּם אֹתִי הֲנֵה כִּי
 6 לְמַחֲזֶה שְׁלַחְנִי אֱלֹהִים לִפְנֵיכֶם: כִּי־זֶה שְׁנֵתִים הָרָעַב
 בְּקֶרֶב הָאָרֶץ וְעוֹד חֹמֶשׁ שָׁנִים אֲשֶׁר אֵין־חֵרִישׁ וְקָצִיר:
 7 וַיִּשְׁלַחְנִי אֱלֹהִים לִפְנֵיכֶם לְשׁוֹם לָכֶם שְׂאֵרִית בְּאֶרֶץ
 8 וּלְהַחְנוֹת לָכֶם לְפָלִיטָה נִדְלָה: וְעַתָּה לֹא־אַתֶּם שְׁלַחְתֶּם
 אֹתִי הֲנֵה כִּי הָאֱלֹהִים וַיְשִׁימֵנִי לְאָב לַפְרָעָה וּלְאֶדוֹן
 9 לְכָל־בֵּיתוֹ וּמִשָּׁל בְּכָל־אֶרֶץ מִצְרָיִם: מָה־רָו וְעָלוּ אֶל־
 אָבִי וְאָמַרְתֶּם אֵלָיו כֹּה אָמַר בְּנִךְ יוֹסֵף שְׁמֵנִי אֱלֹהִים
 10 לְאֶדוֹן לְכָל־מִצְרָיִם רַדָּה אֵלַי אֶל־תַּעֲמֹד: וַיִּשְׁכַּבְתָּ
 בְּאֶרֶץ־גִּשְׁשׁ וְהָיִיתָ קְרוֹב אֵלַי אֶתָּה וּבְנֶיךָ וּבְנֵי בְנֶיךָ
 11 וְצֹאנֶךָ וּבְקָרְךָ וּכְל־אֲשֶׁר־לְךָ: וּכְלִפְלִתִי אֶתְּךָ שָׁם כִּי־
 עוֹד חֹמֶשׁ שָׁנִים רָעַב פֶּן־תָּמוּת אֶתָּה וּבֵיתְךָ וְכָל־
 12 אֲשֶׁר־לְךָ: וְהִנֵּה עֵינֵיכֶם רְאוּת וְעֵינֵי אֹתִי בְּנִימִין כִּי־פִי
 13 הִמְדַּבֵּר אֵלֵיכֶם: וְהִנֵּדְתֶם לְאָבִי אֶת־כָּל־קְבוּדִי בְּמִצְרָיִם
 וְאֵת כָּל־אֲשֶׁר רָאִיתֶם וּמִתְרַתֶּם וְהוֹרִדְתֶּם אֶת־אָבִי
 14 הֲנֵה: וַיִּפֹּל עַל־צוּאָרֵי בְּנִימִן־אֶחָיו וַיִּבֶךְ וּבְנִימִן בָּקָה
 15 עַל־צוּאָרָיו: וַיִּנָּשֶׁק לְכָל־אֶחָיו וַיִּבֶךְ עֲלֵהֶם וְאַחֲרֵי כֵן
 16 דִּבְּרוּ אֶחָיו אִתּוֹ: וְהִקָּל נִשְׁמָע בֵּית פְּרָעָה לֵאמֹר כִּי־אֵנוּ
 17 אֹתִי יוֹסֵף בְּעֵינֵי פְרָעָה וּבְעֵינֵי עֲבָדָיו: וַיֹּאמֶר

פָּרַעַה אֶל־יוֹסֵף אָמַר אֶל־אֶחָיִךְ נָא תַעֲשׂוּ מַעַנִּי אֶת־
 בְּעִירְכֶם וּלְכוּ־בְאוּ אֶרְצָה כְּנָעַן; וּקְחוּ אֶת־אֲבִיכֶם וְאֶת־
 18 בְּתִיכֶם וּבְאוּ אֵלַי וְאֶתְּנֶנָּה לָכֶם אֶת־טוֹב אֶרֶץ מִצְרַיִם
 וְאֶכְלוּ אֶת־חֶלֶב הָאָרֶץ; וְאַתָּה צְוִי־תָהּ נָא תַעֲשׂוּ קָחוּ־
 19 לָכֶם מֵאֶרֶץ מִצְרַיִם עֲגֻלוֹת לְטַפְכֶם וּלְנִשְׁיֵיכֶם וּנְשֵׁאתֶם
 אֶת־אֲבִיכֶם וּבָאתֶם; וְעִינֵיכֶם אֶל־תַּחֲסַם עַל־כְּלִיכֶם כִּי־
 20 טוֹב כָּל־אֶרֶץ מִצְרַיִם לָכֶם הוּא; וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל
 וַיָּבִיאוּ לָהֶם יוֹסֵף עֲגֻלוֹת עַל־פִּי פָּרַעַה וַיָּתֵן לָהֶם צֹדָה
 לְדֶרֶךְ; לְכָל־שָׁנָה יָבִיאוּ לָהֶם חֲמִשָּׁה חֲלָפוֹת שְׂמֹלֶת וּלְבָנִימָן נָתַן
 22 שְׁלֹשׁ מֵאוֹת כֶּסֶף וְחָמֵשׁ חֲלָפֹת שְׂמֹלֶת; וּלְאֶבְיָו שְׁלֹחַ
 23 כֹּזָאֵת עֲשָׂרָה חֲמִרִים נִשְׂאִים מִטוֹב מִצְרַיִם וַיַּעֲשֶׂר אֶת־נֶזֶק
 24 הָאֶרֶץ לָהֶם וּלְחֵם וּמִנְזוֹן לְאֶבְיָו לְדֶרֶךְ; וַיִּשְׁלַח אֶת־אֶחָיו
 25 וַיֵּלְכוּ וַיֹּאמֶר אֲלֵהֶם אֶל־תִּרְגְּזוּ בְּדֶרֶךְ; וַיַּעֲלוּ מִמִּצְרַיִם
 26 וַיָּבֹאוּ אֶרֶץ כְּנָעַן אֶל־יַעֲקֹב אֲבִיהֶם; וַיִּגְדּוּ לוֹ לֵאמֹר עוֹד
 יוֹסֵף חֵי וְכִי־הוּא מִשָּׁל בְּכָל־אֶרֶץ מִצְרַיִם וַיִּפְגַּע לְבֹו בִּי
 27 לֹא־הָאֵמִין לָהֶם; וַיַּדְּבְרוּ אֵלָיו אֶת כָּל־דִּבְרֵי יוֹסֵף אֲשֶׁר
 דִּבֶּר אֲלֵהֶם וַיֵּרָא אֶת־הָעֲגֻלוֹת אֲשֶׁר־שָׁלַח יוֹסֵף לְשֵׁאת
 אֹתוֹ וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם; וַיֹּאמֶר יִשְׂרָאֵל רֵב עוֹד־
 28 יוֹסֵף בְּנֵי חַי אֶלְכָּה וְאֶרְאֶנִּי בְּטָרִם אֲמֹת;

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- 1 וַיַּסַּע יִשְׂרָאֵל וְכָל־אֲשֶׁר־לּוֹ וַיָּבֹא בְּאֶרֶץ שֹׁכֵעַ וַיִּזְכֹּר
 2 זִכְרוֹת לֵאלֹהֵי אָבִיו וַיִּזְכֹּק׃ וַיֹּאמֶר אֱלֹהִים ׀ לְיִשְׂרָאֵל
 3 בְּמִרְאֵת הַלַּיְלָה וַיֹּאמֶר יַעֲקֹב וַיִּעֲקֹב וַיֹּאמֶר הִנְנִי׃ וַיֹּאמֶר
 4 אֲנֹכִי הֵאֱלֵ אֱלֹהֵי אָבִיךָ אֶל־תִּירָא מִרְדָּה מִצְרֵימָה כִּי־
 5 לִנְי גָדוֹל אֲשִׁימְךָ שָׁם׃ אֲנֹכִי אֲבֹר עִמָּךְ מִצְרֵימָה וְאֲנֹכִי
 6 אֲעֲלֶךָ גַּם־עֲלֶה וַיֹּסֶף יֵשִׁית יָדָו עַל־עֵינָיו׃ וַיָּקָם יַעֲקֹב
 7 מִבְּאֵר שֹׁכֵעַ וַיֵּשְׁאוּ בְנֵי־יִשְׂרָאֵל אֶת־יַעֲקֹב אֲבִיהֶם וְאֶת־
 8 טַפָּם וְאֶת־נְשֵׁיהֶם בַּעֲגָלוֹת אֲשֶׁר־שָׁלַח פַּרְעֹה לְשָׂאת
 9 אֹתוֹ׃ וַיִּקְחוּ אֶת־מִקְנֵיהֶם וְאֶת־רְכוּשָׁם אֲשֶׁר רָכְשׁוּ
 10 בְּאֶרֶץ כְּנָעַן וַיָּבֹאוּ מִצְרָיִמָה יַעֲקֹב וְכָל־זֶרְעוֹ אִתּוֹ׃ בָּנָיו
 11 וּבְנֵי בָנָיו אִתּוֹ בְּנֵתָיו וּבָנוֹת בָּנָיו וְכָל־זֶרְעוֹ הֵבִיא אִתּוֹ
 12 מִצְרָיִמָה׃ וְאֵלֶּה שְׁמוֹת בְּנֵי־יִשְׂרָאֵל הַבָּאִים מִצְרָיִמָה
 13 יַעֲקֹב וּבָנָיו בְּכֹר יַעֲקֹב ראובֵּן׃ וּבְנֵי ראובֵּן חֲנוּךְ וּפִלֹא
 14 וְחֶזְרֹן וְכֹרֶמִי׃ וּבְנֵי שִׁמְעוֹן וַיִּמּוֹאֵל וַיִּמִּין וְאַחֵד וַיִּזֵּן וְאַחֵר
 15 וְשָׂאוּל בֶּן־הַכְּנַעֲנִית׃ וּבְנֵי לֵוִי גֵרְשׁוֹן קַהַת וּמֶרָרִי׃ וּבְנֵי
 16 יִהוּדָה עֵדֶר וְאוֹנָן וְשֵׁלָה וּפֶרֶץ וְגֵרָח וַיָּמָת עֵדֶר וְאוֹנָן בְּאֶרֶץ
 17 כְּנָעַן וַיָּהֲנוּ בְנֵי־פֶרֶץ חֶזְרֹן וְחִמּוּל׃ וּבְנֵי יִשְׁשָׁכָר תוֹלַע
 18 וְפֹנִה וַיֹּזֶב וְשִׁמְרוֹן׃ וּבְנֵי זְבֻלֹן סֹרֵד וְאֵלִיֹּן וַיַּחֲלָאֵל׃

אֵלֶּה בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפָנָיו אֲרָם וְאֵת דִּינָה
 15 בָּתוּר כְּלִינֶפֶשׁ בְּנָיו וּבְנוֹתָיו שְׁלֹשִׁים וּשְׁלֹשׁ: וּבְנֵי זֵד צְפֹנָן
 19 וְחִנִּי שׁוּנִי וְאֶזְבֵּן עָרִי וְאֶרֻדִי וְאֶרְאֵלִי: וּבְנֵי אֲשֶׁר יִמְנָה
 17 וַיִּשְׁנֶה וַיִּשְׁנִי וּבְרִיעָה וְשִׁרַח אַחֲתָם וּבְנֵי בְרִיעָה חֶבֶר
 18 וּמִלְכִּיאֵל: אֵלֶּה בְּנֵי זִלְפָּה אֲשֶׁר־נָתַן לָבֶן לְלֵאָה בָּתוּר
 19 וּתְלָד אֶת־אֵלֶּה לְיַעֲקֹב שֵׁשׁ עֶשְׂרֵה נַפְשׁ: בְּנֵי רָחֵל אֵשֶׁת
 20 יַעֲקֹב יוֹסֵף וּבְנִימָן: וַיִּוָּלֶד לְיוֹסֵף בְּאֶרֶץ מִצְרַיִם אֲשֶׁר
 20 יָלְדָה־לּוֹ אִסְמֶת בַּת־פּוֹטִי פָּרַע כֹּהֵן אֵן אֶת־מְנַשֶּׁה וְאֶת־
 21 אֶפְרַיִם: וּבְנֵי בְנִימָן בָּלַע וְכָכָר וְאֲשָׁכָל גֵּרָא וְנַעֲמָן אֲחִי
 22 וְרָאשׁ מָפִים וְחָפִים וְאֶרְדִּי: אֵלֶּה בְּנֵי רָחֵל אֲשֶׁר יָלְדָה
 22 לְיַעֲקֹב כְּלִינֶפֶשׁ אַרְבָּעָה עֶשְׂרֵה: וּבְנֵי־דֵן חָשִׁים: וּבְנֵי
 23 נַפְתָּלִי יַחֲזָאֵל וְנוּנִי וְנֹאֲדָר וְשִׁלֵּם: אֵלֶּה בְּנֵי בְלָחָה אֲשֶׁר־
 24 נָתַן לָבֶן לְרָחֵל בָּתוּר וּתְלָד אֶת־אֵלֶּה לְיַעֲקֹב כְּלִינֶפֶשׁ
 26 שִׁבְעָה: כְּלִינֶפֶשׁ הַבָּאָה לְיַעֲקֹב מִצְרַיִמָּה יֵצְאִי יִרְכֹּו
 26 מִלָּבָד נָשִׁי בְנֵי־יַעֲקֹב כְּלִינֶפֶשׁ שְׁשִׁים וּשְׁשׁ: וּבְנֵי יוֹסֵף
 27 אֲשֶׁר־יָלְדוּ־לּוֹ בְּמִצְרַיִם נֶפֶשׁ שְׁנַיִם כְּלִינֶפֶשׁ לְבֵית־
 28 יַעֲקֹב הַבָּאָה מִצְרַיִמָּה שִׁבְעִים: וְאֶת־יְהוּדָה שָׁלַח לְפָנָיו
 29 אֶל־יוֹסֵף לְהוֹרֶת לְפָנָיו גִּשְׁנָה וַיָּבֹאוּ אֶרְצָה גִּשְׁן: וַיֹּאמֶר
 יוֹסֵף מְרַבְּתוּ וַיַּעַל לְקִרְאֹת־יִשְׂרָאֵל אָבִיו גִּשְׁנָה וַיָּבֹאוּ

30 אֱלֹיוּ וַיִּפֹּל עַל-צוּאָרָיו וַיִּבְכֶּה עַל-צוּאָרָיו עוֹד: וַיֹּאמֶר
 יִשְׂרָאֵל אֶל-יוֹסֵף אֲמוּתָה הַפֶּעַם אַחֲרֵי רְאוּתִי אֶת-פְּנֵיךָ
 31 כִּי עוֹדֶךָ חַי: וַיֹּאמֶר יוֹסֵף אֶל-אָחִיו וְאֶל-בֵּית אָבִיו
 אָעֵלָה וְאֶנִּידָה לְפָרְעָה וְאָמְרָה אֲלָיו אֲחִי וּבֵית-אָבִי
 32 אֲשֶׁר בְּאֶרֶץ-כְּנָעַן בָּאוּ אֵלַי: וְהָאֲנָשִׁים רָעִי צֹאן כִּי-אֲנֹשִׁי
 33 מִקְנֶה הָיוּ וְצֹאנָם וּבְקָרָם וְכָל-אֲשֶׁר לָהֶם הֵבִיאוּ: וְהִנֵּה
 34 כִּי-יִקְרָא לָכֶם פָּרְעָה וְאָמַר מִה-מַּעֲשִׂיכֶם: וְאָמַרְתֶּם
 אֲנֹשִׁי מִקְנֶה הָיוּ עַבְדֵּיךָ מִנְּעוּרֵינוּ וְעַד-עַתָּה נִסְ-אֲנַחֲנוּ
 נִסְ-אֲבֹתֵינוּ בַּעֲבוּר תִּשְׁבוּ בְּאֶרֶץ גִּשְׁן כִּי-תוֹעֵבֶת מַצְרַיִם
 כָּל-רָעָה צָאן:

XLVII.

1 וַיָּבֹא יוֹסֵף וַיִּגֵּר לְפָרְעָה וַיֹּאמֶר אָבִי וְאֲחִי וְצֹאנָם
 וּבְקָרָם וְכָל-אֲשֶׁר לָהֶם בָּאוּ מֵאֶרֶץ כְּנָעַן וְהֵנָּה בְּאֶרֶץ
 2 גִּשְׁן: וּמִקְצֵה אָחִיו לָקַח חֲמִשָּׁה אֲנָשִׁים וַיֵּצְגוּם לִפְנֵי
 3 פָּרְעָה: וַיֹּאמֶר פָּרְעָה אֶל-אָחִיו מִה-מַּעֲשִׂיכֶם וַיֹּאמְרוּ
 אֶל-פָּרְעָה רָעָה צָאן עַבְדֵּיךָ נִסְ-אֲנַחֲנוּ נִסְ-אֲבֹתֵינוּ:
 4 וַיֹּאמְרוּ אֶל-פָּרְעָה לָנוּר בְּאֶרֶץ בְּאֵנוּ כִּי-אֵין מִרְעָה לַצֹּאן

אֲשֶׁר לְעַבְדֶּיךָ כִּי־כָבֵד הָרָעַב בְּאֶרֶץ כְּנָעַן וְעַתָּה יֵשְׁבוּ־
גא עַבְדֶּיךָ בְּאֶרֶץ גִּשֹׁן: וַיֹּאמֶר פֶּרְעֹה אֶל־יוֹסֵף לֵאמֹר
אָבִיךָ וְאֶחָיֶךָ בָּאוּ אֵלֶיךָ: אֶרֶץ מִצְרַיִם לְפָנֶיךָ הִוא
בְּמִיטֵב הָאָרֶץ הוֹשֵׁב אֶת־אָבִיךָ וְאֶת־אֶחָיֶךָ יֵשְׁבוּ בְּאֶרֶץ
גב גִּשֹׁן וְאֶסְדִּילְעָתָ וְיִשְׁכְּסוּ אֶנְשֵׁי־חַיִל וְשִׁמְתָם שָׂרֵי מִקְנֵה
על־אֲשֶׁר־לִי: וַיָּבֹא יוֹסֵף אֶת־יַעֲקֹב אָבִיו וַיַּצְמַחְהוּ לְפָנָיו
גד פֶּרְעֹה וַיִּבְרַךְ יַעֲקֹב אֶת־פֶּרְעֹה: וַיֹּאמֶר פֶּרְעֹה אֶל־יַעֲקֹב
גה כֹּמֶה יָמֵי שְׁנֵי תַיִתֶּךָ: וַיֹּאמֶר יַעֲקֹב אֶל־פֶּרְעֹה יָמֵי שְׁנֵי
מִגּוּרֵי שְׁלֹשִׁים וּמֵאת שָׁנָה מָעֻט וְרָעִים הָיוּ יָמֵי שְׁנֵי חַיֵּי
וְלֹא הִשְׁיֵנוּ אֶת־יָמֵי שְׁנֵי חַיֵּי אָבִתִּי בְּיָמֵי מִגּוּרֵיהֶם:
יד וַיִּבְרַךְ יַעֲקֹב אֶת־פֶּרְעֹה וַיֵּצֵא מִלִּפְנֵי פֶרְעֹה: וַיּוֹשֶׁב
טו יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וַיֵּתֶן לָהֶם אֲחֻזָּה בְּאֶרֶץ מִצְרַיִם
בְּמִיטֵב הָאָרֶץ בְּאֶרֶץ רַעַמְסֵס כַּאֲשֶׁר צִוָּה פֶּרְעֹה:
טז וַיִּכְלְכֵל יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וְאֶת כָּל־בֵּית אָבִיו
טז לָחֶם לֶפֶי הַטָּף: וְלָחֶם אֵין בְּכָל־הָאָרֶץ כִּי־כָבֵד הָרָעַב
טז מְאֹד וַתָּלָה אֶרֶץ מִצְרַיִם וְאֶרֶץ כְּנָעַן מִפְּנֵי הָרָעַב:
יז וַיִּלְבֹּט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנּוֹמָצָא בְּאֶרֶץ־מִצְרַיִם
יז וּבְאֶרֶץ כְּנָעַן בַּשֹּׁבֵר אֲשֶׁר־תָּם שֹׁבְרִים וַיָּבֹא יוֹסֵף אֶת־
יח הַכֶּסֶף בֵּיתָה פֶּרְעֹה: וַיֵּתֶם הַכֶּסֶף מֵאֶרֶץ מִצְרַיִם

ומֵאֶרֶץ כְּנָעַן וַיָּבֹאוּ כָּל־מִצְרַיִם אֶל־יוֹסֵף לֵאמֹר הִבָּה-
 16 לָנוּ לֶחֶם וְלָמָּה נָמוּת נְגִידָד בֵּי אַפְסִים בָּסָף: וַיֹּאמֶר יוֹסֵף
 הִבּוּ מִקְנֵיכֶם וְאֶתְנָה לָכֶם בְּמִקְנֵיכֶם אִם־אַפְסִים בָּסָף:
 17 וַיָּבִיאוּ אֶת־מִקְנֵיהֶם אֶל־יוֹסֵף וַיִּתֵּן לָהֶם יוֹסֵף לֶחֶם
 בַּסּוּסִים וּבַמִּקְנָה הַצֹּאן וּבַמִּקְנָה הַבָּקָר וּבַחֲמֹרִים וּבְנֶהְלֵם
 18 בַּלֶּחֶם בְּכָל־מִקְנֵהֶם בַּשָּׁנָה הַהִוא: וַתֵּתֶם הַשָּׁנָה הַהִוא
 וַיָּבֹאוּ אֵלָיו בַּשָּׁנָה הַשְּׁנִית וַיֹּאמְרוּ לוֹ לֹא־נִכְתָּר מֵאֲדֹנִי
 בִּי אִם־תָּתֵם הַכֶּסֶף וּמִקְנָה הַבְּהֵמָה אֶל־אֲדֹנִי לֹא נִשְׁאֵר
 19 לָפָנַי אֲדֹנִי בְלֹתִי אִם־נִגְזַתְנוּ וְאֲדַמְתֵּנוּ: לָמָּה נָמוּת לְעֵינֶיךָ
 גַּם־אֲנַחְנוּ גַּם־אֲדַמְתֵּנוּ קִנְיָה־אֲתָנוּ וְאֶת־אֲדַמְתֵּנוּ בַּלֶּחֶם
 וְנִהְיֶה אֲנַחְנוּ וְאֲדַמְתֵּנוּ עֲבָדִים לַפַּרְעֹה וְתִתְּנֵנוּ וְנִחְיֶה
 20 וְלֹא נָמוּת וְהָאֲדָמָה לֹא תִשָּׁם: וַיִּקֶן יוֹסֵף אֶת־כָּל־אֲדָמָת
 מִצְרַיִם לַפַּרְעֹה כִּי־מָכְרוּ מִצְרַיִם אִישׁ שְׂדֵהוּ כִּי־תֹנֶק
 21 עֲלֵהֶם הָרָעָב וַתְּהִי הָאֶרֶץ לַפַּרְעֹה: וְאֶת־הָעָם הָעֹבֵד
 22 אֹתוֹ לְעֹבְדֵי מִקְצָה גְּבוּל־מִצְרַיִם וְעַד־קֶזְהוּ: בֵּין אֲדָמָת
 הַבְּהֵמִים לֹא קָנָה בִּי חֹק לַבְּהֵמִים מֵאֵת פַּרְעֹה וַאֲכָלוּ
 אֶת־חֲקֵם אֲשֶׁר נָתַן לָהֶם פַּרְעֹה עַל־כֵּן לֹא מָכְרוּ אֶת־
 23 אֲדָמָתָם: וַיֹּאמֶר יוֹסֵף אֶל־הָעָם הֵן קָנִיתִי אֶתְכֶם הַיּוֹם
 וְאֶת־אֲדָמָתְכֶם לַפַּרְעֹה הֵא־לָכֶם זֶרַע וּנְרַעְתֶּם אֶת־

- הָאֲדָמָה: וְהָיָה בְּתִבּוּאָתָם וּנְתַתֶּם חֲמִישִׁית לְפָרְעָה וְאַרְבַּע
הַיִּדֹּלֹת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וְלֹאֲכַלְכֶּם וְלֹאֲשֹׁר
בְּבִתְיֵיכֶם וְלֹאֲכֹל לְטַפְכֶּם: וַיֹּאמְרוּ הַחִיתִּינוּ נִמְצָא־חֵן
בְּעֵינֵי אֲדֹנֵי וְהֵינּוּ עֲבָדִים לְפָרְעָה: וַיִּשָּׂם אֹתָהּ יוֹסֵף לְחֹק
עַד־הַיּוֹם הַזֶּה עַל־אֲדָמַת מִצְרַיִם לְפָרְעָה לְחָמֶשׁ רֶכֶּק
אֲדָמַת הַכְּנָעִימִים לְבָדָם לֹא הָיְתָה לְפָרְעָה: וַיָּשָׁב יִשְׂרָאֵל
בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גִּשְׁן וַיֹּאחֲזֵנוּ בָּהּ וַיִּפְּרוּ וַיִּרְבּוּ מְאֹד:

THE BOOK OF RUTH.

I.

- 1 ויהי בימי שפט השפטים ויהי רעב בארץ וילך איש מבית לחם יהודה לגור בשדי מואב הוא ואשתו ושני בניו: ושם האיש אלימלך ושם אשתו נעמי ושם שני בניו מחלון וכליון אפרתים מבית לחם יהודה ויבאו שדי־מואב ויהו־שם: וימת אלימלך איש נעמי ותשאר 3 היא ושני בניה: וישאו להם נשים מאביות שם האחת ערפה ושם השנית רות וישבו שם כעשר שנים: וימתו גם־שניהם מחלון וכליון ותשאר האשה משני ילדיה 6 ומאישה: ותקם היא וכלתיה ותשב משדי מואב כי שמעה בשדה מואב כי־פקד יהוה את־עמו לתת להם 7 לחם: ותצא מן־המקום אשר היתה־שמה ושתי כלתיה עמה ותלכנה בדרך לשוב אל־ארץ יהודה: ותאמר 8 נעמי לשתי כלתיה לכנה שבנה אשה לבית אמה יעשה יהוה עמכם חסד כאשר עשיתם עִם־המתים ועמדי: 9 יתן יהוה לכם ומצאן מנוחה אשה בית אישה ותשק 10 להן ותשאנה קולן ותבכינה: ותאמרנה לה כי־אתך נשוב לעמך: ותאמר נעמי שבנה בנתי למה תלכנה 11

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ורות דבקה-בה: ותאמר הנה שבה יבמתך אל-עמה 15
ואל-אלהיה שובי אחרי יבמתך: ותאמר רות אל- 16
תפגעיי-בי לעובך לשוב מאחריך כי אל-אשר תלכי
אלך ובאשר תליני אליו עמך עמי ואלהיך אלהי:
באשר תמותי אמות ושם אקבר כה יעשה יהוה לי וכה 17
יסיף כי המות יפריד ביני ובינך: ותרא כי-מתאמצת 18
היא ללכת אתה ותחדל לדבר אליה: ותלכנה שתיהם 19
עד-בואנה בית לחם ויהי כבאנה בית לחם ותהם כל-
העיר עליהן ותאמרנה הזאת נעמי: ותאמר אליהן 20
אל-תקראנה לי נעמי קראן לי מרא כי-המר שדי לי
מאד: אני מלאה הלכתי וריקם השיבני יהוה למה 21
תקראנה לי נעמי ויהוה ענה בי ושדי הרע-לי: ותשב 22
נעמי ורות המואביה כלתה עמה השבה משדי מואב
והמה באו בית לחם בתחלת קציר שערים:

II.

- 1 ולנעמי מִדַּע לַאִשָּׁה אִישׁ נָבוֹר חֵיל מִמִּשְׁפַּחַת
 אֱלִימֶלֶךְ וּשְׁמוֹ בַּעַז׃ וַתֹּאמֶר רוּת הַמּוֹאבִיָּה אֶל־נַעֲמִי
 אֲלֹכְהֵנָּא הַשְׂדֵּה וְאַלְקָטָה בְּשִׁבְלִים אַחֵר אֲשֶׁר אֲמָצֵא־
 3 חֵן בְּעֵינָיו וַתֹּאמֶר לָהּ לְכִי בְּתִי׃ וַתֵּלֶךְ וַתָּבוֹא וַתִּלְקַט
 בַּשְּׂדֵּה אַחֲרֵי הַקְּצָרִים וַיִּקֶּר מִקְרָה חֲלֶקֶת הַשְּׂדֵּה לְבַעַז
 4 אֲשֶׁר מִמִּשְׁפַּחַת אֱלִימֶלֶךְ׃ וַהֲנַדִּבְעֻז בָּא מִבֵּית לֶחֶם
 וַיֹּאמֶר לְקוֹצְרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ לוֹ יִבְרַכְךָ יְהוָה׃
 5 וַיֹּאמֶר בַּעַז לְנַעֲרוֹ הַנֶּצֶב עַל־הַקּוֹצְרִים לְמִי הַנַּעֲרָה
 6 הַזֹּאת׃ וַיַּעַן הַנַּעֲרָה הַנֶּצֶב עַל־הַקּוֹצְרִים וַיֹּאמֶר נַעֲרָה
 7 מּוֹאבִיָּה הִיא הַשֹּׁבָה עִם־נַעֲמִי מִשְׁדֵּי מוֹאָב׃ וַתֹּאמֶר
 אֲלֹכְהֵנָּא וְאֶסְפְּתִי בַּעֲמָרִים אַחֲרֵי הַקּוֹצְרִים וַתָּבוֹא
 וַתַּעֲמֹד מֵאֵן הַבֶּקֶר וַעֲד־עֲתָה זֶה שְׁבֹתָה הַבֵּית מַעֲמִ׃
 8 וַיֹּאמֶר בַּעַז אֶל־רוּת הַלּוֹא שָׁמַעַת בְּתִי אֶל־תִּלְכִּי לִלְקַט
 בַּשְּׂדֵּה אַחֵר וְגַם לֹא־תַעֲבֹרִי מִזֶּה וְכֹה תִדְבָּקִין עִם־
 9 נַעֲרָתִי׃ עֵינִיךְ בַּשְּׂדֵּה אֲשֶׁר־יִקְצְרוּן וְהִלַּכְתְּ אַחֲרֵיהֶן
 הַלּוֹא צִוִּיתִי אֶת־הַנַּעֲרִים לְבִלְתִּי נִגְעֶךָ וְצִמַּת וְהִלַּכְתְּ
 10 אֶל־הַכִּלִּים וְשִׁתִּית מֵאֲשֶׁר יִשְׁאָבוּן הַנַּעֲרִים׃ וַתִּפֹּל עַל־
 פָּנֶיהָ וַתִּשְׁתַּחֲוֶה אֶרֶצָה וַתֹּאמֶר אֵלָיו מִדּוּעַ מִצֵּאתִי חֵן
 11 בְּעֵינֶיךָ לְהַכִּירֵנִי וְאֵנֹכִי נִכְרִיָּה׃ וַיַּעַן בַּעַז וַיֹּאמֶר לָהּ הִנֵּה

- הגד לי כל אשר-עשית אתי-חמותך אחרי מות אישך
ותעזבי אביך ואמך וארץ מולדתך ותלכי אל-עם אשר
לא-ידעת תמול שלשם: ישלם יהוה פעלך ותהי¹²
משכרתך שלמה מעם יהוה אלהי ישראל אשר-באת
לחסות תחת-כנפיו: ותאמר אמצא-חן בעיניך אדני כי¹³
נחמתני וכי דברת על-לב שפחתך ואנכי לא אהיה
כאחת שפחתך: ויאמר לה בען לעת האכל גשי הלם¹⁴
ואכלת מן-הלחם ושבלת פתך בחמץ ותשב מצד
הקצרים ויצבט-לה קלי ותאכל ותשבע ותתר: ותקם¹⁵
ללקט ויצו בען את-נעריו לאמר גם בין העמרים תלקט
ולא תכלימוה: וגם שלית-שלו לה מן-הצבתיים ועזבתם¹⁶
ולקטה ולא תגער-רבה: ותלקט בשדה עדי-הערב¹⁷
ותחבט את אשר-לקטה ויהי כאיפה שערים: ותשא¹⁸
ותבוא העיר ותרא חמותה את אשר-לקטה ותוצא
ותתן-לה את אשר-הותרה משבעה: ותאמר לה חמותה¹⁹
איפה לקטת היום ואנה עשית יהי מכירך ברוך ותגד
לחמותה את אשר-עשתה עמו ותאמר שם האיש אשר
עשיתי עמו היום בען: ותאמר נעמי לכלתה ברוך הוא²⁰
ליהוה אשר לא-עזב חסדו אתי-החיים ואתי-המתים
ותאמר לה נעמי קרוב לנו האיש מגאלנו הוא: ותאמר²¹

רות המואביה גם כִּי־אמר אלי עֲסֵה־נָעֲרִים אֲשֶׁר־לִי
 22 תִּדְבָּקִין עַד אֲסִכְלוּ אֶת כָּל־הַקְצִיר אֲשֶׁר־לִי: וְתֹאמַר
 נַעֲמִי אֶל־רוֹת כִּלְתָּה טוֹב בְּתִי כִי תִצְאִי עֲסֵנָעֲרוֹתַי
 23 וְלֹא יִפְגְּעוּ־בְךָ בַשָּׂדֶה אַחֵר: וְתִדְבֹּק בְּנָעֲרוֹת בְּעֵז לִלְקֹט
 עַד־כִּלּוֹת קְצִיר־הַשְּׂעִרִים וְקָצִיר הַחֲטִיִּם וְתִשָּׁב אֶת־
 חֲמוּתָהּ:

III.

1 וְתֹאמַר לָהּ נַעֲמִי חֲמוּתָהּ בְּתִי הֲלֹא אֲבִק־שִׁלְךָ מִנוּחַ
 2 אֲשֶׁר יִיטַב־לְךָ: וְעַתָּה הֲלֹא בְּעֵז מִדַּעַתְנוּ אֲשֶׁר הָיִית
 אֶת־נָעֲרוֹתַי הִנֵּה־הוּא זֶרָה אֶת־גֶּרֶן הַשְּׂעִרִים הַלִּילָהּ:
 3 וּרְחַצַת וּסְכַת וּשְׁמַתִּי שְׁמַלְתִּיךָ עָלֶיךָ וַיִּרְדֹּתִי הַגֶּרֶן אֶל־
 4 תוֹדְעִי לְאִישׁ עַד כִּלְתּוֹ לֶאֱכֹל וּלְשִׁתּוֹת: וַיְהִי בִשְׁכָבוֹ
 וַיִּדְעַת אֶת־הַמָּקוֹם אֲשֶׁר יִשְׁכַּב־שָׁם וּבָאת וּגְלִית
 מִרְגְּלָתוֹ וּשְׁכַבְתִּי וְהוּא יִגִּיד לְךָ אֵת אֲשֶׁר תַּעֲשִׂין:
 5 וְתֹאמַר אֵלֶיהָ כָּל אֲשֶׁר־תֹּאמְרִי ° אַעֲשֶׂה: וְתִרְדַּד הַגֶּרֶן
 7 וְתַעֲשֶׂה כְּכָל אֲשֶׁר־צִוְתָהּ חֲמוּתָהּ: וַיֹּאכַל בְּעֵז וַיִּשֶׁת
 וַיִּיטַב לָבוֹ וַיָּבֹא לִשְׁכַב בַּקֶּצֶה הָעֶרְמָה וְתִבֹּא בִלְטָה
 8 וְתִגַּל מִרְגְּלָתוֹ וְתִשְׁכַּב: וַיְהִי בַחֲצִי הַלִּילָהּ וַיִּחַרְד
 9 הָאִישׁ וַיִּלְפַּת וַהֲנֵה אִשָּׁה שְׁכַבְתָּ מִרְגְּלָתוֹ: וַיֹּאמֶר מִי־

v. 3. ושמתי קרי

ibid. וירדת קרי

v. 4. ושכבת קרי

v. 5. אלי קרי ולא כתיב

את ותאמר אנכי רות אמתך ופרשת כנפך על-אמתך
 כי גאל אתה: ויאמר ברוכה את ליהוה בתי היטבת¹⁰
 חסדך האחרון מן-הראשון לבלתי-לכת אחרי הבחורים
 אסידל ואם-עשיר: ועתה בתי אל-תיראי כל אשר-¹¹
 תאמרי אעשה-לך כי יודע כל-שער עמי כי אשת חיל
 את: ועתה כי אמנם כי אם גאל אנכי וגם יש גאל קרוב¹²
 ממני: ליני הלילה והיה בבקר אם-יגאלך טוב יגאל¹³
 ואם-לא יחפץ לגאלך וגאלתיך אנכי חייהוה שכבי
 עדי-הבקר: ותשכב מרגלותיו עדי-הבקר ותקם בטרם¹⁴
 יכיר איש את-דרכו ויאמר אל-יודע כי-באה האשה
 הגר: ויאמר הבי המטפחת אשר-עליך ואחזיבה¹⁵
 ותאחז בה וימד שש-שערים וישת עליה ויבא העיר:
 ותבוא אל-חמותה ותאמר מי-את בתי ותגדלה את¹⁶
 כל-אשר עשה-לה האיש: ותאמר שש-השערים האלה¹⁷
 נתן לי כי אמר ° אל-יתבואי ריקם אל-חמותך: ותאמר¹⁸
 שבי בתי עד אשר תדעין איך יפל דבר כי לא ישקט
 האיש כי-אם-יכלה הדבר היום:

v. 12. כתיב ולא קרי

v. 13. ל' רבתי

ibid. קמץ ב' ו' ק

v. 14. מרגלותיו קרי

v. 14. יתיר ו'

v. 17. אלי קרי ולא כתיב

IV.

1 ובעזן עלה השער וישב שם והנה הגואל עבר אשר
 דבר־בעזן ויאמר סורה שבה־פה פלני אלמני ויסר
 2 וישב: ויקח עשרה אנשים מזקני העיר ויאמר שבו־פה
 3 וישבו: ויאמר לגאל חלקת השדה אשר לאחינו
 4 לאלים־לך מכרה נעמי השבה משדה מואב: ואני
 אמרתי אגלה אונך לאמר קנה נגד הישבים ונגד זקני
 עמי אם־תגאל גֵּאל ואם־לא יגאל הגידה לי ואדע־כי
 אין זולתך לגאול ואנכי אחריך ויאמר אנכי אגאל:
 5 ויאמר בעז ביום־קנותך השדה מיד נעמי ומאת רות
 המואבית אשת־המת קנתי להקים שם־המת על־
 6 נחלתו: ויאמר הגאל לא אוכל לגאול־לי פן־אשחית
 את־נחלתי גאל־לך אתה את־גאולתי כי לא־אוכל
 7 לגאול: וזאת לפנים בישראל על־הגאולה ועל־התמורה
 לקים כל־דבר שלף איש נעלו ונתן לרעהו וזאת
 8 התעודה בישראל: ויאמר הגאל לבעז קנה־לך וישלף
 9 נעלו: ויאמר בעז לזקנים וכל־העם עדים אתם היום
 כי קנתי את־כל־אשר לאלים־לך ואת כל־אשר לכליון
 10 ומחלון מיד נעמי: וגם את־רות המואבית אשת מחלון
 קנתי לי לאשה להקים שם־המת על־נחלתו ולא־יכרת

יתיר ו' v. 6. קנית קרי v. 5. ואדעה קרי ibid. קמץ ב"ק v. 4. מלרע v. 1.

שִׁסְדִּהֶם מֵעַם אַחִיו וּמִשְׁעַר מִקוֹמוֹ עֲדִים אֹתָם הַיּוֹם;
 11 וַיֹּאמְרוּ כָל־הָעָם אֲשֶׁר־בְּשַׁעַר וְהַזְקֵנִים עֲדִים יִתֵּן יְהוָה
 אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתְךָ כְּרַחֵל וּכְלָאָה אֲשֶׁר בְּנוֹ
 שְׁתֵּיהֶם אֶת־בֵּית יִשְׂרָאֵל וַעֲשֵׂה־חֵיל בְּאַפְרָתָה וּקְרָא־
 12 שֵׁם בֵּבֵית לֶחֶם: וַיְהִי בֵיתְךָ כְּבֵית פֶּרֶץ אֲשֶׁר־יִלְדָּה
 תֹמֵר לִיהוּדָה מִן־הַזֹּרַע אֲשֶׁר יִתֵּן יְהוָה לְךָ מִן־הַנְּעֵרָה
 הַזֹּאת: וַיִּקַּח בָּעֵז אֶת־דָּוִד וַתְּהִי־לוֹ לְאִשָּׁה וַיֵּבֶא אֵלֶיהָ
 13 וַיִּתֵּן יְהוָה לָהּ הָרִיוִן וַתֵּלֶד בֶּן: וַתֹּאמְרָנָה הַנָּשִׁים אֶל־
 14 נַעֲמִי בְרוּךְ יְהוָה אֲשֶׁר לֹא הִשְׁבִּית לְךָ נָאֵל הַיּוֹם וַיִּקְרָא
 15 שְׁמוֹ בִּישְׂרָאֵל: וְהָיָה לְךָ לְמָשִׁיב נֶפֶשׁ וּלְכֹלֵכֵל אֶת־
 שִׁיבְתְּךָ כִּי כָלֹתְךָ אֲשֶׁר־אֶהְבְּתְּךָ יִלְדְּתוּ אֲשֶׁר־הִיא טוֹבָה
 16 לְךָ מִשְׁבַּעַת בָּנִים: וַתִּקַּח נַעֲמִי אֶת־הַיֶּלֶד וַתִּשְׁתַּחֲוֶהוּ
 17 בַּחִיקָה וַתְּהִי־לוֹ לְאִמָּנוּת: וַתִּקְרָאנָה לוֹ הַשְׁכֵּנוֹת שֵׁם
 לְאֹמֶר יִלְד־בֶּן לְנַעֲמִי וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד הוּא אֲבִי־
 18 יִשִּׁי אֲבִי דָוִד: וְאֵלֶּה תּוֹלְדוֹת פֶּרֶץ הַיֶּלֶד הַזֶּה אֶת־
 19 חֲצֵרוֹן: וַחֲצֵרוֹן הַיֶּלֶד אֶת־דָּם וְרֵם הַיֶּלֶד אֶת־עַמִּינָדָב:
 20 וְעַמִּינָדָב הַיֶּלֶד אֶת־נַחֲשֹׁן וְנַחֲשֹׁן הַיֶּלֶד אֶת־שְׁלֹמָה:
 21 וְשְׁלֹמֹן הַיֶּלֶד אֶת־דָּבִעַן וְדָבִעַן הַיֶּלֶד אֶת־עוֹבֵד: וְעוֹבֵד
 22 הַיֶּלֶד אֶת־יִשִּׁי וַיִּשִּׁי הַיֶּלֶד אֶת־דָּוִד:

NOTES.*

GENESIS XXIV.

14. הַנֶּעֶר. The word נֶעֶר, originally of the common gender, is pointed as in this example whenever it is feminine.

19. אֲשָׁאֵב, lengthened by a disjunctive which does not always affect the vocalization.

23. לָלִין, always elsewhere לָלִין.

33. וַיִּשָּׂם. The consonants are those of וַיִּשָּׂם (from יָשַׁם), but the vowels require וַיִּשָּׂם (from שָׁם).

39. אֲוִלִּי = אֲוִלִּי, as v. 5.

XLII.

6. הַשְּׂלִיט, from the same root as Sultan.

7. וַיִּבְרָם = וַיִּבְרָם (from בָּרַם).

9. לְרִאֲוֹת, emphatic, hence its position.

10. בָּאֵי. The *daghesh* in ב is *daghesh forte* conjunctive, by which monosyllables, and dissyllables accented on the penultima, are attached to words immediately preceding which end in הַ (ְ) or הַ (ְ). Ges. § 20, 2.

12. לֹא, absolute, nay, as shown by the accentuation.

13. They said, There were twelve of thy servants, brethren, the sons of one man, etc.

15. הִי, oftener in the absolute (if this is the construct) state in this connection. Comp. v. 16.

* There are in these notes several references to the last edition of Gesenius' Grammar. It is recommended that the student, while reading the selections here given, review the grammar in some more complete form, paying especial attention to the syntax.

16. שִׁלְחוּ. The *raphe* here denotes that no *daghesh* belongs in the word.
18. אֶת־הָאֱלֹהִים, rendered emphatic both by the article and its position.
19. רָעֲבוֹן בָּתִּים, *for the hunger of your families*.
21. בָּאָה. Is this the feminine of the perfect or of the participle?
23. מִלֵּיץ, from לוּץ.
25. וַיִּמְלֹא. The *raphe* here indicates the loss of a *daghesh forte*. — וְלֹהֲשִׁיב. This is a change to what we should consider the natural construction, implying, but not affirming, that the command was obeyed. — בִּסְפִיהֶם, with a silent instead of a vocal *she'wa* [XXVIII. 1, 2, a].
26. וַיִּשָּׂא, from נָשָׂא, yet without either a *daghesh* or a *raphe*.
28. וַיִּתְרָדּוּ, *and they trembled to one another*, i.e. *and they turned trembling to one another*.
29. הִקְרַת, from קָרָה.
35. הִלָּמָה, emphatic.
36. בִּלְנָה, for בָּלָן, a rare form, usually pausal, yet not Ruth I. 19. Ges. § 91, I, R. 2.

XLIII.

3. הָעִיד = הָעִיד.
6. הִרְעֵתָם = לָמָה, the usual form before gutturals. — רָעַע.
7. הִידוּעַ נָדַע, *how should we know?* 8. שִׁלְחָה, see XLII. 16.
9. תִּבְכְּ שָׁנוּ, see XLII. 25. 10. בִּי עֵתָה, *surely now*.
12. וּבְסֹף מִשְׁנֶה, *and a second sum of money*; but וּמִשְׁנֶה-בְּסֹף, *and a double sum of money*.
14. שִׁבְלָתִי, a stronger form than the preceding, as required by the position.

15. וַיִּקְחוּ, see XLII. 26. 16. וַיִּמְבֹּחַ, for וַיִּמְבַּח [XXXIV. 1, 2, *ḥ*].

26. וַיָּבִיאוּ. The point in א is a *daghes*. It is used four times to call attention to the fact that this letter in the given cases does not quiesce in the preceding vowels.

28. וַיִּשְׁתַּחֲוּ, corrected in punctuation to agree with v. 26.

29. וַיִּהְיֶה = וַיִּהְיֶה (from וַיִּהְיֶה). 30. וַיִּשְׁמַח, for וַיִּשְׂמַח.

32. וַיִּבְלֹן. This, the original form of the plural, is oftenest found in pause. *Ges.* § 47, 3, R. 4. — הַעֲבָרִים, a name which occurs when the descendants of Abraham are to be especially distinguished from foreigners.

XLIV.

3. אָזַר, the perfect of the verb. 4. וַיִּצָּא, trans., *left*.

14. וַיָּבֵא. The singular is often used with a plural subject, especially if the verb precede.

16. וַיִּצְטַדֵּק, a case of transposition and assimilation.

23. וַיִּסְפֹּן = וַיִּסְפֹּן (from וַיִּסְפֹּן).

34. בָּרַע. This preposition, after verbs of seeing, hearing, etc., denotes an interest in the thing perceived.

XLV.

11. וַיִּבְלַחְלַחְתִּי, from בֹּל [XXXVI. 1, 1, *ḥ*; XL. 1, 3, *ḥ*].

XLVI.

4. עָלָה, after, rather than before, the verb to which it belongs, yet intensive.

8. The names of the children of Jacob will not be found in the vocabulary.

20. וַיִּוָּלַד, a passive, equivalent to an impersonal active, *and one bore*; hence the accusative after it [XXXI.].

27. הַבָּאָה. The article is here prefixed to the verb with the force of a relative pronoun. *Ges.* § 109.

28. גִּשְׁן, see XLII. 10.

29. וַיֵּאָסֶר. The *daghesh* here indicates that the preceding *she'wa* is silent. — עוֹד, *without ceasing*.

33. מַעֲשֵׂיהֶם. Several words of this sort take the suffixes of the plural for those of the singular.

34. רָעִי = רָעָה, v. 32.

XLVII.

9. שְׁנֵי, from שְׁנָה. 11. וַיֵּשֶׁב, uncontracted, for וַיֵּשְׁב.

13. וַתֵּלֶה, from לָהָה.

15. וַיִּתֶּם, from תָּתַם. — וַתֵּבֶה, from יָבֵה.

17. מַקְרִיָּהֶם, see XLVI. 33. 19. תִּשָּׂם, from יָשָׂם.

24. יִהְיֶה. The singular, though preceded by a plural subject, probably because the four parts are regarded as one mass.

RUTH I.

1. וַיְהִי, as if the book were but a part of a continuous history.

4. וַיִּקְחוּ = וַיִּשְׂאוּ.

6. וַתֵּשֶׁב, more exactly לָשׁוּב. See v. 7.

8. וַעֲשֵׂה, *i.e.* וַעֲשֵׂה, the jussive instead of the imperfect. — עִמָּכֶם, the masculine for the feminine, as in the following verb.

9. וּמִצָּאָה, *i.e.* וּמִצָּאָה. *Ges.* § 47, 3, R. 3.

10. כִּי, *nay but*. 11. לָכֶם, see v. 8. 12. לָכֵן, see v. 9.

13. תִּעֲנֶנָּה = תִּעֲנֶנָּה (from עָנָן). — הִלָּהֶן, the fem. for the masc.

14. וַתִּשְׂאָנָה = וַתִּשְׂאָנָה.

19. בּוֹאֲנָה = בּוֹאֵן, see Gen. XLII. 36. — וְתָהֶם, from הוּם. — וְתֹאמְרָנָה. What is the subject?

20. מָרָה = מָרָא. 22. הַשָּׁבָה, see Gen. XLVI. 27.

II.

1. מִידַע, for מוֹדַע.
2. אֲשֶׁר — בְּעֵינָיו, *him in whose eyes*.
7. שְׁבֹתָה (from יָשָׁב), *her stay*.
8. תַּעֲבֹרִי = תַּעֲבֹרִי. The retention of the vowel preceding the affirmative is more common in such forms as תִּדְבְּקִין = תִּדְבְּקִי, and יִקְצְרוּ = יִקְצְרוּ. *Ges.* § 47, 3, R. I. — וְצִמַּת, for וְצִמַּת as if from צִמָּה.
14. לָהּ, without the *mappik*. — גְּנֹשִׁי, for גְּנֹשִׁי. *Ges.* § 66, I. — וְיִתָּר, in pause for וְיִתָּר (from יִתָּר).
16. שֶׁל, the construct for the absolute.
18. וְתוֹצֵא, *i.e.* Ruth. See v. 14. 21. הַנְּעָרִים, for the fem., v. 8.

III.

2. מוֹדַעְתָּנוּ, in pause for מוֹדַעְתָּנוּ.
3. וְרַחֲצָתָ, the perfect with *Waw* consecutive after an implied command. *Ges.* § 126, 6, R. I. — וְשִׁמְתִּי. The י which originally belonged to the second fem. is here preserved, though not pronounced. See also וְיִרְדֹּתִי and v. 4, וְשִׁכְבֹּתִי. *Ges.* § 44, 2, R. 4.
4. תַּעֲשִׂין, comp. II. 8.
5. After תֹּאמְרִי supply the consonants אֶלִּי.
9. וּפְרָשָׁתָ. The perfect with *Waw* consecutive, equivalent to an imperative, is warranted by the tone in which the previous statement is made.

12. **וְעַתָּה כִּי אָמַנְם כִּי אֵם**, and now though indeed.—**אֵם** is considered superfluous.—**נָאֵל**, not **נָאֵל**, though it really immediately follows **כִּי**; in some editions **נ** has no *daghes*.

13. **לִינִי**. A large letter is sometimes used to mark the middle of a book, and sometimes, as here, for some other purpose now forgotten.

14. **מִרְגְּלוֹתָיו = מִרְגְּלוֹתָיו**. — **בְּמָרוֹם = בְּמָרוֹם**, though the consonants are those of **בְּמָרוֹם**.

15. **וְאַחֲוִי**, for **וְאַחֲוִי**, through the influence of the **ו**, which has disappeared.—**וְתַאֲחֹן**, rarely, but regularly **וְתַאֲחֹן**.

17. After **אָמַר** supply as in v. 5.

IV.

1. **שְׁבַה-פָּה**, see Gen. XLII. 10.—**וַיֵּסֶר**, not **וַיֵּסֶר**, through the influence of **ר**.—**וַיֵּשֶׁב**, instead of **וַיֵּשֶׁב** in pause.

4. **נָאֵל**, in pause.—**וְאִדְעָה = וְאִדְעָה**, the cohortative rather than the simple imperfect.

5. **קִנְיָתִי**. The consonants of the first com. with the vowels of the second sing. masc., the latter of which is plainly the form required.

6. **לִנְאֹל-לִי**. The shortened form of the infinitive is the one required before *makkēph*; the **י** is therefore redundant.

11. **אֲנַחְנוּ עֲדִים**, supply **אֲנַחְנוּ**.

15. **שִׁבְתָּךְ**, or **שְׁבַתָּךְ**. — **אֶהְבֶּתְךָ**, for **אֶהְבֶּתְךָ**. [XXII. 1.]

16. **וְתִשְׁתָּהוּ = וְתִשְׁתָּהוּ**, (from **שִׁית**).

18. **פָּרָץ**, in pause. 22. **יִשְׂי**, in pause.

VOCABULARIES.



HEBREW-ENGLISH.*

אָב (אָבֶה), const. אָבִי; suff.
אָבִי, etc.; plur. אָבוֹת; const.
אָבוֹת, M., *father*.

אָכָה, impf. יֵאָכֶה, *be willing, wish*.
אָכֵל, *surely*.

אֲבִרָהָם, M., *Abraham*.

אֲדוֹן, const. אֲדוֹנִים; plur.
const. אֲדוֹנִי, M., *master, owner*,
Lord. The plural is used for the
singular, especially of God.

אֲדָמָה, const. אֲדָמָת; plur.
אֲדָמוֹת, F., *soil, land, earth*.

אָהֵב, impf. יֵאָהֵב; inf. const.
אָהֵבָה, *love*; II. part. *amiable*;
IV. part. act. *lover*.

אָהֵל, plur. (irreg.) אָהֵלִים;
const. אָהֵלִי, M., *tent, house*.

אוֹ (אוֹה), *or*.

אֹר, perf. אֹר; impf. יֵאֹר,
dawn, shine; II. = I; III. *light*,
enlighten, enliven.

אוֹלִי (לֹא + לִי), *if not*,
perhaps.

אָן, *then, past or future*; מֵאָן, *since*,
from.

אָזְן, dual אָזְנִים; const. אָזְנִי, F.,
ear.

אָח (אָחֵה), const. אָחִי; suff.
אָחִי, etc.; plur. אָחִים; const.
אָחִי; l. suff. אָחִי, etc., *but*
אָחִיו; h. suff. אָחִיכֶם, M.,
brother.

אָחָד, const. אָחָד; F. אחַת, *one*.

אָחוֹת (אָחֵה), const. אָחוֹת;
plur. (אָחוֹתִים); const. אָחוֹתִי,
or אחַת, F., sister.

* This vocabulary will be found sufficient not only for the exercises and selections contained in this book, including the whole of Ruth, but, with a little additional assistance, for many other extended passages of the Bible.

אָחַז, impf. יֵאָחֵז, oftener יֵאָחֵז, *seize, hold*; II. reflex. or pass. of II., hence, *acquire possessions*; III. = I.; IV. *hide*.

אֲחֻזָּה, const. אֲחֻזָּה, F., *possession*.

אָחַר, impf. first sing. אֲחֹר, *tarry*; IV. אָחַר; impf. יֵאָחֵר, *tarry, detain*.

אָחַר, as an adverb, *afterward*; plur. const. as a preposition, *behind, after* [XXIX.]; אַחֲרֵי אֲשֶׁר or אַחֲרֵי כֵן, *after, thereupon*.

אָחַר, F. אַחֲרֵת; plur. אַחֲרִים and אַחֲרוֹת, *following, other*.

אֲחֵרוֹן, F. אַחֲרוֹנָה; plur. אַחֲרוֹנִים, *after, latter, future*.

אֲחֵת, see אָחַד.

אֵי, *where?* [XLVI.]

אֵיךְ, *how*.

1. אֵין, const. אֵין, *non-existence, is not*.

2. אֵין, *where*; מֵאֵין, *whence*.

אֵיפָה, const. אֵיפָת, F., *ephah*.

אֵיפָה (אֵי פָה), *where?*

אֵישׁ, plur. אֲנָשִׁים; const. אֲנָשִׁי, M., *man, husband, each*.

אָכַל, impf. יֵאָכַל; in pause, יֵאָכֵל, *eat, destroy*; II. pass. of I.; III. הֵאָכִיל, *give to eat*; IV. *devour* [XXXVII.].

אָכַל, suff. אֲכָלִי, M., *food*.

אֵל, *not*, in deprecations; also, *may*.

אֵל (almost always with *makkeph*), suff. אֵלִי, etc., *to, into, toward, against* [XXIX.].

אֵל, plur. אֱלִים; const. אֱלִי, M., *hero, god, God*.

אֵלָה, const. אֵלֶת; plur. אֵלוֹת, F., *oath, command, curse*.

אֵלֹהִי, M., *god, God*; plur. אֱלֹהִים; const. אֱלֹהֵי, *gods, God*.

אֵלִימֶלֶךְ, M., *Elimelek*.

אֵלִמָּנִי, M., *any*.

אֵלָה, du. אֵלֶפִים; plur. אֲלָפִים; const. אֲלָפִי, M., *ox, thousand, family*.

אֵם, an interrogative particle; also, *if, though, when*; אֵם לֹא, when an oath is implied, *verily*.

אֵם, suff. אִמִּי, etc.; plur. אִמּוֹת, F., *mother*.

אֵמָה, const. אִמָּת; plur. אִמָּהוֹת; const. אִמָּהוֹת, F., *handmaid*.

אָמַן (*stay*), אֲמֵנֶת, *nurse*; II. *be firm, true*; III. *trust, believe*.

אֱמִנָם, *truly*.

אָמַץ, impf. יֵאָמַץ, *be strong*; III. = I.; IV. *strengthen, harden, choose*; V. reflex. of IV.

אָמַר, impf. יֹאמַר; inf. const. with לְ, לֵאמֹר; *say, speak*; II. pass. of I.; III. הֵאֱמִיר, *accept*; V. *boast*. [XXXVII.]

אֶמֶת (אֲמֵנֶת), suff. אֲמֵתִי, etc., *F., security, trustworthiness, truth*.

אֲמַתָּה (מֵתָה), plur. const. אֲמַתָּהוֹת, *F., sack*.

אָנָּה, *whither? where?*

אָנִי = אֲנֹכִי, c., I. [VI.]

אֲנֹכִי, c., I. [VI.]

אֶסֶן (אֶסֶר), m., *harm*.

אָסַף, impf. יֵאָסֵף, *gather, assemble*; II. reflex. or pass. of I.; IV. = I.; V. = II.

אָסַר, impf. יֵאָסֵר or יִאָסֵר, *bind, harness*; II. pass. of I.

אָף (אֲנָף), suff. אֲפִי, m., *nose*; dual אֲפִים; const. אֲפִי, *nostrils, face*.

אָפֹא or אָפֹו, *then*.

אָפַס, *cease, fail*.

אָפַק (*twist*), V. *restrain one's self*.

אֶפְרַת or אֶפְרָתָה, *F., Ephrath, Bethlehem*.

אֶפְרָתִי, m., *Ephrathite*.

אַרְבַּע, *see*

אַרְבָּעָה, const. אַרְבַּעַת; with fem. אַרְבַּע, *four*.

אַרְבָּעִים, *forty*.

אַרֶם, const. אֶרֶם, d., *Syria*; אֶרֶם נְהָרִים, *Mesopotamia*.

אֶרֶץ, with the article, הָאֶרֶץ; plur. אֶרְצוֹת; const. אֶרְצוֹת, *F., land, earth*.

אִשָּׁה (אִנְשָׁה), const. אִשָּׁת; suff. אִשְׁתִּי; plur. נִשְׁיִם; const. נִשִּׁי, *F., woman, wife*.

אִשָּׁם, plur. אֲשָׁמִים, *guilty*.

אֲשֶׁר, *which* [VI.], *that*.

אַתָּה, *F., thou*. [VI.]

אַתָּה (אוּתָּה), with *makkeph*, אַתָּה; suff. אַתִּי, etc., sign of the definite accusative. [XXI.]

אַתָּה (אֲנָה), with *makkeph*, אַתָּה; suff. אַתִּי, etc., *near, with*. [XXIX.]

אַתָּוֹן, const. אֶתָּוֹן; plur. אֶתָּנוֹת, *F., she-ass*.

ב

ב, *in, over, with, by.* [XXIV.]

בָּאֵר, plur. בְּאֵרוֹת; const.

בְּאֵרוֹת, or בְּאֵרוֹת, F., *well.*

בָּאֵר לַחֵי רֹאִי, *Well of the Living One who sees me.*

בְּשֶׁבַע, *Beersheba, Seven-well.*

בְּגָד, plur. בְּגָדִים; const. בְּגָדִי, M., *garment.*

בֶּד, M., *part*; לְבַד, *alone*, suff.

לְבָדִי, etc.; מִלְבָּד, *besides.*

בְּהֵל, (*loose*), II. *be frightened, feel frightened*; III. *frighten, accelerate, hunt*; IV. = III.

בְּהֵמָה, const. בְּהֵמָה; suff.

בְּהֵמָתִי, etc.; plur. בְּהֵמוֹת; const.

בְּהֵמוֹת, F., *beast.*

בּוֹא, perf. בָּא, impf. יָבּוֹא, *come*;

III. הָבִיא, *bring.*

בְּחֹר, plur. בְּחֹרִים; const.

בְּחֹרִי, M., *chosen, youth, young-man.*

בָּחַן, impf. יִבָּחֵן, *spy, prove*;

II. pass. of I.

בָּטָן, plur. בְּטָנִים, M., *pistachio.*

בִּי, *pray! please!*

בִּין, perf. בָּן; impf. יִבִּין, *perceive, understand*; II. *be intelligent*;

III. caus. of I. or = I.; IV. *guard*;

V. *consider.*

בֵּין (from בֵּין, *middle*), *between, within.* [XXIX.]

בֵּית (בּוֹא), const. בֵּית; plur.

בֵּיתִים; const. בֵּיתִי, M., *house,*

family; הַבֵּיתָה, *to the house.*

בֵּית לָחֶם, *Bethlehem.*

בְּכוֹר, plur. בְּכוֹרִים; const.

בְּכוֹרִי, M., *first-born, choice.*

בָּכָה, impf. יִבְכֶּה; consec. וַיִּבְכֶּה,

weep; IV. *beweep.*

בָּכִי, suff. בְּכִי, *weeping.*

בְּכָרָה, const. בְּכָרָת; plur.

בְּכָרוֹת, F., *birthright, first-born.*

בָּלָת (*destruction*), whence בְּלָתִי,

not, except.

בָּן (בָּנָה), const. בֶּן, rarely בֵּן;

suff. בְּנִי, etc.; plur. בְּנִים; const.

בְּנִי, M., *son, descendant.*

בָּנָה, impf. יִבְנֶה, *build, till*; II.

pass. of I.

בְּנִימִין (בְּנִימִין), M., *Benjamin.*

בֹּעַז, M., *Boaz.*

בָּעִיר, M., *cattle.*

בָּקָע, *half (shekel).*

בָּקָר, const. בָּקָר; plur. בָּקָרִים,

C., *cattle, oxen.*

בֹּקֶר, plur. בִּקְרִים, M., morning, morrow.

בָּקַשׁ (split), IV. seek, aim, demand.

בָּר, grain.

בָּרַךְ, impf. יִבְרַךְ, kneel; II.

reflex. or pass. of III.; III. make kneel; IV. בָּרַךְ or בִּרַךְ, bless;

V. reflex. of III. [XXXIII.]

בַּת (בִּתּוּת), suff. בְּתִי, etc.; plur.

בָּנוֹת; const. בְּנוֹת, F., daughter.

בְּתוּאֵל, M., Bethuel.

בְּתוּלָה, const. בְּתוּלָת, plur.

בְּתוּלוֹת, F., virgin.

ג

גָּאַל, impf. יוֹגָאֵל, redeem, release,

avenge, marry; hence גֹּאֵל, redeemer, avenger, kinsman; II.

pass. of I.

גְּאֻלָּה, const. גְּאֻלָּת, F., redemp-

tion, right of redemption, property subject to redemption, relationship.

גְּבוּל, plur. גְּבוּלִים, M., border,

district.

גִּבּוֹר, plur. גִּבּוֹרִים, M., strong,

mighty, leader, hero.

גִּבְעִי, const. גִּבְעִי, M., cup.

גָּדוֹל, const. גְּדוּלָה, F. גְּדוּלָה; plur.

גְּדָלִים; F. גְּדָלוֹת, great.

גָּדַל or גִּדַּל, be or become great, rich, or powerful; III. enlarge, exalt; IV. rear; V. boast.

גּוֹי, plur. גּוֹיִם; const. גּוֹיִי, M., people, nation, heathen.

גּוּיָה, const. גּוּיָת, plur. גּוּיָוֹת, F., body, corpse.

גָּוַר, perf. יִגְוֹר, impf. יִגְוֹר, with-

draw, sojourn; V. הִתְגַּוֵּר = I.

גָּלָה, impf. יוֹגֵל, consec. וַיֹּגֵל,

uncover, reveal, open; II. reflex. and pass. of I. and IV.; IV. bare, expose, reveal; V. reflex. of IV.

גָּלַל or גָּל, roll, commit; II. reflex. or pass. of I.; III. and IV. = I.;

V. הִתְגַּוֵּל, attack.

גַּם, also; גַּם . . . גַּם, both . . . and.

גָּמָא (drink), III. let drink; IV. swallow.

גָּמַל, const. גָּמָל, plur. גָּמָלִים;

const. גָּמָלִי, M., camel,

גָּנַב, impf. יוֹגֵב, steal; II. pass. of

I.; IV. = I.; V. used adverbially in the sense of stealthily.

גָּעַר, impf. יוֹגַעַר, rebuke.

גָּרַן, plur. גָּרָנוֹת; const. גָּרָנוֹת,

F., threshing-floor.

גֹּשֶׁן, Goshen.

ד

דָּבַק or דִּבֵּק, impf. יִדְבֵּק, *cling*;

III. *fasten, pursue, overtake*;

IV. = I.

דָּבַר, part. דֹּבֵר, *speaking*; II. recip. of IV.; III. *subdue*; IV.

דִּבֶּר, *speak*; V. = IV.

דָּבָר, const. דְּבָר; plur. דְּבָרִים; const. דִּבְרֵי, M., *word, deed, thing*. [XXVII.]

דְּבַשׁ, suff. דְּבַשִּׁי, M., *honey*.

דָּוִד, M., *David*.

דָּל, plur. דְּלִים; F. דְּלוּת, *wavering, weak, poor*.

דָּם, const. דָּם; suff. דָּמּוֹ, *blood*; plur. דְּמִים, *bloodiness, violence*.

דָּרַשׁ, impf. יִדְרֹשׁ, *seek, ask, require*; II. pass. of I.

דָּרַךְ, plur. דְּרָכִים; const. דְּרָכֵי, D., *way*.

ה

הָ, הַ, הֵּ, interrogative particle. [XLVII.]

הֵּ, הַ, הֵּ, הֵּ, the. [XX.]

הֵּא, *see! here!*

הוּא, *he*. [VI.]

הוּם, perf. הָם, *confound*; II. impf.

יָהֵם, pass. of I.; III. *make a noise*.

הָיָא, in the Pentateuch usually הָיָא, F., *she*. [VI.]

הָיָה, impf. יִהְיֶה; juss. יִהְיֶה, *happen, become, was*; II. יִהְיֶה, *become, happen, pass*.

הָלָה = הָלָה, M., *this*.

הָלַךְ, impf. יֵלֵךְ, impa. לֵךְ, inf.

const. לָכֶת, *go, depart*; II. *depart*; III. הוֹלִיךְ or הוֹלִיךְ, *lead, remove*; IV. = I.; V. *walk, live*.

הָלַם, *hither, here*.

הֵן, *lo! behold!*

הֵנָּה, suff. הֵנִי, etc., *lo! behold!*

[XLVI.]

הֵנָּה, *hither*.

הָרִיוָה (הָרָה), M., *conception, pregnancy*.

ו

וְ, וְ, and. [XLV. and XLVI.]

ז

זָבַח, impf. יִזְבֹּחַ, *slaughter, offer*; IV. freq. of I.

זָבַח, plur. זִבְחִים; const. זִבְחֵי, M., *victim, offering*.

זֶה, F. זֹאת, *this*; plur. אֵלֶּה, *these* [VI.]; adv., *here, just*.

זָהָב, const. זָהָב, M., *gold*.

זוּלָה, const. זוּלָת, F., (*removal*), *besides, except*.

זָכַר, impf. יִזְכֹּר (*pierce*), *recall, remember*; II. pass. of I.; III. *remind, commemorate*.

זָמְרָה, const. זָמְרָת, F., *music, song, produce*.

זָקֵן, impf. יִזְקֵן, *be old*.

זָקֵן, const. זָקֵן, plur. זָקֵנִים; const. זָקֵנִי, M., *old*.

זָקֵנָה, const. זָקֵנָת, F., *old-age*.

זָקֵנִים, M., *old-age*.

זָרָה, impf. יִזְרֶה, *scatter, winnow*; II. pass. of I.; IV. = I.

זָרַע, impf. יִזְרַע, *strew, sow*; II. pass. of I.; III. *beget, conceive*; IV. = I.

זָרַע (plur. זָרְעִים); const. זָרְעִי, M., *seed, posterity*.

ח

חָבַט, impf. יַחְבֹּט, *beat out*; II. pass. of I.

חָדַל, impf. יִחְדַּל, *cease, leave*.

חֲדָר, const. חֲדָר; suff. חֲדָרֵי, but חֲדָרָה; plur. חֲדָרִים; const. חֲדָרֵי, M., *room, recess*.

חֹס, perf. חָס; impf. יִחֹס; juss. יִחֹס, *pity, spare*.

חוּץ, plur. חוּצוֹת, D., *outside, street*; החוּצָה, *out*.

חָזַק, imp. יִחַזֵּק, *be firm, strong, severe*; III. *seize, hold, strengthen*; IV. *strengthen, harden*; V. reflex. of IV.

חָטָא, impf. יִחַטֵּא, *miss, sin*; III. *mislead, condemn*; IV. *atone*; V. reflex. of IV.

חֲמָה, plur. חֲמַיִם; const. חֲמִי, F., *wheat*.

חַי (חַיָּה), const. חַי, *living*; F. חַיָּה, *beast, life*; plur. חַיִּים, *beings, life*. לַחַי, see בָּאָר.

חָיָה, impf. יִחְיֶה; juss. יִחְיֶה, *live*; III. *sustain, save, revive*; IV. = III.

חֵיל, const. חֵיל; plur. חֵילִים; const. חֵילִי, M., *might, wealth, skill, virtue*.

חֵיק, M., *bosom*.

חֵלֶב or חֶלֶב; suff. חֵלְבֹו; plur. חֵלְבִים; const. חֵלְבִי, M., *fat, best*.

חֲלוֹם, plur. חֲלוֹמוֹת, M., *dream*.

חָלִיל (profane), whence חֲלִילָה, *far be it*.

חֲלִיפָה, const. חֲלִיפַת, plur.

חֲלִיפּוֹת, F., *change, relief*.

חָלַל, (*be loose*); II. נָחַל, impf.

יָחַל, inf. const. הִחָל, pass. of

IV.; III. הִחָל, impf. יָחַל,

break, violate; יָחַל, *begin*; IV.

חָלַל, *profane*.

חָלַם, impf. יָחַלֵם, *dream*; III.

caus. of I.

חֲלָקָה, const. חֲלָקַת, F., *part*.

חֲמוּר, plur. חֲמוּרִים; const.

חֲמוּרִי, M., *ass*.

חֲמוּת (חמה), const. חֲמוּת, F.,

mother-in-law.

חֲמִישִׁי or חֲמִישִׁי, F. חֲמִישִׁית,

etc., *fifth*.

חֲמִץ, M., *vinegar*.

חֲמֵשׁ, M., *a fifth*.

חֲמֵשׁ, see

חֲמִשָּׁה, const. חֲמִשָּׁת, with

feminines חֲמֵשׁ; const. חֲמֵשׁ,

five.

חֲמִשִּׁים, *fifty*.

חֵן, suff. חֲנִי, M., *favor, beauty*.

חָנַן or חָן, impf. יָחַן or יִחַנֵּן,
pity, favor; II. pass. of I.; V. *en-*
treat.

חֲסֵד, pl. חֲסֵדִים; const. חֲסֵדִי,
M., *grace, favor, mercy*.

חָסָה, impf. יִחָסֶה, *hide, trust*.

חָפַץ, impf. יִחָפֵץ or יִחָפֶץ, *be*
inclined, pleased.

חָפַשׁ, impf. יִחָפֵשׁ, *seek*; II. pass.
of IV.; IV. *seek, search*; V. *hide,*
disguise.

חֲצִי, suff. חֲצָיִי, *middle, half*.

חֲצֵרוֹן, M., *Hesron*.

חֶק, with *makkeph* חֶק; suff. חֶקִּי;

plur. חֶקִּים; const. חֶקִּי, M.,
task, portion, limit, statute.

חָרַד, impf. יִחָרַד, *tremble, fear*;
III. *frighten*.

חָרָה, impf. יִחָרֶה, consec. יָחַר,
be angry; II. = I.; III. *kindle,*
be zealous.

חֲרִישׁ, const. חֲרִישׁ, M., *plowing,*
seed time.

חָרַשׁ, impf. יִחָרֵשׁ, *be silent, in-*
active; III. = I.; V. *keep still*.

ט

טָבַח, *slay*.

טָבַח, M., *slaughter, victim*.

מָבֵל, impf. יִמְבֵּל, *dip*; II. pass. of I.

טוֹב, F. טוֹבָה; plur. טוֹבִים; F. טוֹבוֹת, *good*; fem. sing. also a noun.

טוֹב, M., *goodness, happiness, goods*.
טָעַן, *lade*.

טָמָא, suff. טָמִי, M., *children, family*.

טָרַם (*separation*), used as an adv. for בְּמִטָּרַם, *before*.

טָרַף, impf. יִמְרֹף, *pluck, tear*; II. pass. of I.; III. *feed*; IV. = I.

י

יְבָמָה, suff. יְבָמָתִי, F., *sister-in-law*.

יָגוֹן, M., *sorrow*.

יָד (ידה), const. יָד; plur. יָדִים, יָדוֹת; const. יְדֵי, F. or C., *hand, side, time*.

יָדַע, impf. יִדַּע; inf. const. יָדַעַת, *learn, know*; II. reflex. or pass. of I.; III. *show, teach*; IV. = III.; V. *make one's self known*.

יָהַב, only in impa. הָב or קָבַח, הָבִי, and קָבִי, *give*.

יְהוּדָה, M., *Judah*.

יְהוּה, instead of יְהוָה (היה), by

the substitution of the vowels of אֲדָנִי for those which belong to the word, M., *Yahweh*, not *Jehovah*.

יוֹם, plur. יָמִים; const. יָמִי, F., *day*. הַיּוֹם, *to-day*.

יוֹנֵק (יֵנֵק), M., or יוֹנְקָת, F., *sprout*.

יוֹסֵף, M., *Joseph*.

יָטַב, perf. wanting; impf. יִיטַב, *be good, right, glad*; III. הֵיטִיב, caus. of I.

יָחַד (*tread*), II. pass. or recip. of III.; III. הוֹכִיחַ, *determine, correct, punish*.

יָכַל, impf. יִיכַל, really III. pass., *be able, overpower*.

יָלַד, impf. יִלְד; inf. const. לָלֶדַת, *beget*; F., *bear*; II. *be born*; III. *make bear, beget, make*; IV. *help bear* (as midwife); pass. *be born, made*.

יָלַד, plur. יְלָדִים; const. יְלָדִי, M., *son, boy*.

יָמִין, const. יָמִין, M., *the right* (*hand, etc.*).

יָסַף, impf. יוֹסִיף, really III., *add, increase*; with an infinitive following, *again*; II. pass. of I.

יַעֲקֹב, *M., Jacob.*

יָצָא, *impf. יֵצֵא; impa. צָא; inf. const. יֵצְאוּ, go forth, depart;*

III. bring forth, produce.

יָצַן (*pour*), *III. הֵצִיג, set, place, fix.*

יִצְחָק, *M., Isaac.*

יָרָא, *impf. יִירָא, fear; II. pass. of I.; IV. terrify.*

יָרַד, *impf. יֵרֵד, go down, fall; III. caus. of I.*

יָרָה, *impf. יִירָה, throw, shoot, found; II. pass. of I.; III. throw, shoot, notify, instruct.*

יָרֵךְ, *const. יָרֵךְ; dual יָרְכִים, F., loin.*

יָרַשׁ, *impf. יִירַשׁ; impa. רָשׁ; in pause, רָשׁ or יִרְשָׁה, gain, possess, expel; II. be impoverished; III. grant, possess, expel, destroy. [XXXIX.]*

יִשְׂרָאֵל, *M., Israel.*

יֵשׁ, *with makḵeph יֵשׁ; suff. יֵשֶׁד; etc., there is. [XLVII.]*

יָשַׁב, *impf. יֹשֵׁב, sit, stay, dwell; II. be inhabited; III. caus. of I.; IV. = III. [XXXVIII.]*

יֵשִׁי, *M., Jesse.*

יָשַׁם, *impf. יֵשֶׁם, become desolate. יָתַר (stretch), II. remain; III. leave, make, abound.*

כ

כִּי, *as, like, according to, when, after. [XXIV.]*

כָּבֵד, *const. כָּבֵד; plur. כְּבִדִּים; const. כְּבִדִּי, heavy, severe.*

כְּבוֹד, *const. כְּבוֹד, M., honor, glory, abundance.*

כֵּד, *suff. כְּדִי; plur. כְּדִים; const. כְּדִי, F., jar, pitcher.*

כֵּן, *thus, referring to what follows.*

כֹּהֵן, *plur. כֹּהֲנִים; const. כֹּהֵן, M., priest.*

כֹּל, *perf. כָּל, grasp; III. = IV.; IV. כֹּלְכָל, contain, sustain, maintain.*

כּוֹן (*stand*), *II. be fixed, firm, sure, right; III. set, prepare, direct; IV. כּוֹנֵן, = III.; V. = II.*

כָּחַד (*deny*), *II. reflex. or pass. of III.; III. hide, destroy; IV. deny, conceal.*

כִּי אִם, *that, for, but, when. כִּי אִם, but, except.*

כָּל, *with makḵeph כָּל; suff. כָּלָנוּ, etc., whole, all, every.*

בָּלָה, *be finished, destroyed*; IV. *finish, destroy*.

בָּלָה, const. בָּלַת; plur. בָּלוֹת, F., *bride, daughter-in-law*.

בָּלִי (בָּלָה), plur. בָּלִים; const. בָּלִי, M., *vessel*.

בָּלִיּוֹן, M., *Kilion*.

בָּלַם (*strike*), II. *be ashamed, abashed*; III. *abash, insult*.

בָּמַר (*cast*), II. *contract, yearn*.

בֵּן (בּוֹן), plur. בָּנִים, *right, up-right*.

בֵּן, *thus, referring to what precedes*.
עַל-בֵּן, *therefore*.

בְּנֵעַן, M., *Canaan*.

בְּנֵעִי, F. בְּנֵעִיָּת, *Canaanite*.

בָּנָה, const. בָּנָה; plur. בְּנָפִים; const. בְּנָפִי, F., *cover, wing, border*.

בָּסָה, part., *covering*; II. pass. of IV.; IV. *cover, conceal*; V. reflex. of IV.

בָּסָה, plur. בְּסָפִים; const. בְּסָפִי, M., *silver, money*.

בָּרַת, impf. יִכָּרַת, *cut, destroy, prescribe*; II. pass. of I.; III. = I.; IV. = I.

בָּרַת, *write, inscribe, prescribe*; II. pass. of I.; IV. *prescribe*.

ל

ל, *to, for, near, concerning*. [XXIV.]
לֹא, also לֹא, *not*, in simple negations and absolute prohibitions.

לֵאָה, F., *Leah*.

לֵב (לִּבְבִי), with *makkēph*; suff. לִבִּי, etc.; plur. לִבּוֹת, M., *heart, self, courage*.

לֵבָב, const. לִבְבִי; plur. לִבְבִּים; const. לִבְבִּי, M., *heart*.

לָבָן, M., *Laban*.

לָהָה, impf. consec. וַיִּלָּה, *language*.

לֹא, see לֹא.

לֹא, see לֹא. לֹא, *if, + לא, i.e. לא, not*, if not.

לֹן, see לֹן.

לֹן, perf. לָן; part. לָן; III. *scoff, interpret*; מְלִין, *interpreter*.

לֹחֵי, and the article with חֵי, *q.v.*

לֹחֵי, suff. לֹחֵי, M., *food, bread*.

לֹט, plur. לֹטִים; const. לֹטִי, *concealment, magic*. בָּלֹט, *secretly*.

לַט, M., *ladanum*.

לִיל, oftener לַיְלָה; const. לִיל;
plur. לַיְלוֹת, F., *night*.

יָלִין or לוֹן, perf. לָן; impf. יִלִין,
lodge, remain; II. *be stubborn*,
murmur; III. *harbor, murmur*.

הָלַךְ, see הָלַךְ.

לָפַת, impf. יִלְפַת, *turn, grasp*;
II. *wind, turn*.

לָקַח, impf. יִקַּח; impa. קַח; inf.
const. קָחַת, *seize, take, bring*;
II. pass. of I.; IV. = I.

לָקַט, impf. יִלְקַט, *gather, collect*,
glean; IV. = I.

מ

מָאד (*power*), *very*.

מָאָה, const. מֵאָה; dual מֵאָתִים;
plur. מֵאוֹת, F., *hundred*.

מְגִדָּנוֹת, F., *precious things*.

מְגוֹר, sing. unused; plur. מְגוֹרִים;
const. מְגוּרִי, M., *sojourn, abode*.

מָדָד or מֵד, impf. יִמְדָּד, *meas-*
ure.

מָדוּעַ (מִהַדוּעַ), *why?*

מָה, מַה, מֶה, *what?* לָמָּה or
לָמָּה, *for what? why?*

מָהָה (*be flabby*), V. הִתְמָהָה,
hesitate, linger.

מָהָר, *hasten*; II. *be rash, reckless*;
IV. מְהָרָה, *bring hastily, hasten*.

מוֹאָב, M., *Moab*.

מוֹאָבִי, F. מוֹאָבִית or מוֹאָבִיָּה;
plur. מוֹאָבִים; F. מוֹאָבִיֹּת,
Moabite.

מוֹדַע (יָדַע), M., *acquaintance*,
kinsman.

מוֹדַעַת, F., = מוֹדַע.

מוֹלְדָּתִי (יָלַד), suff. מוֹלְדָּתִי;
plur. מוֹלְדוֹת, *birth, posterity*,
family.

מוֹת, perf. מָת; impf. יָמוּת, *die*;
III. *kill*.

מוֹת, const. מוֹת, M., *death*.

מִזֶּן, M., *food*.

מַחִיָּה (חָיָה), const. מַחִיָּת, F.,
preservation, health, food.

מַחֲלֹן, M., *Mahlon*.

מַטְמֵן, plur. מַטְמָנִים; const.
מַטְמְנִי, *hiding-place, treasure*.

מַטְפַּחַת, plur. מַטְפַּחוֹת, F.,
mantle.

מִי, *who*. [VI.]

מִיטָב (יָטַב), const. מִיטָב, M.,
the best.

מִיָּם (מִיָּה), const. מִי or מִיָּמִי ;
suff. מִיָּמִי, etc., M., *water*.

מִיָּנָקָה or מִיָּנָקָה (יָנַק III. part.
act), suff. מִיָּנָקָתִי ; plur.
מִיָּנָקוֹת, F., *nurse*.

מָכַר, impf. וְיָמַכַּר, *sell*; II. reflex.
or pass. of I.; V. = II.

מָלֵא, impf. וְיָמָלֵא; inf. const.
מָלֵאת, *be full, fill*; II. *be filled,*
fulfilled; IV. *fill*.

מָלֵא, F. מְלֵאָה; plur. מְלָאִים ;
F. מְלֵאוֹת, *full*.

מְלָאֵךְ, const. מְלָאֵךְ; plur.
מְלָאֵכִים; const. מְלָאֵכִי, M.,
messenger, angel.

מָלוֹן (לֹוֹן), const. מָלוֹן, M., *inn*.
מְלָכִים; plur. מְלָכִים; const.
מְלָכִי, M., *king*.

מְלָכָה, const. מְלָכָה; plur.
מְלָכוֹת; const. מְלָכוֹת, F.,
queen.

מְלָכָה, M., *Milkah*.

מִן, מִן, מִן, מִן, of, from, on account
of, than. [XXIV.]

מְנוּחַ (נוּחַ), const. מְנוּחַ, M.,
rest, resting-place.

מְנוּחָה, const. מְנוּחָה; plur.
מְנוּחוֹת, F., *rest, home*.

מְנִיָּחָה, const. מְנִיָּחָה; pl. מְנִיָּחוֹת,
F., *present, offering, tribute*.

מְנִיָּחָה, see מְנִיָּחָה.

מִסְפּוֹא, M., *fodder*.

מִצֵּט, *a little*.

מִעֵי (מַעַה), plur. מִעֵים; const.
מִעֵי; suff. מִעֵי, etc., *bowels,*
womb, heart.

מִעֵן (רִשְׁפָּה), לְמִעֵן, for the
sake of.

מַעֲשֵׂה, const. מַעֲשֵׂה; plur.
מַעֲשִׂים; const. מַעֲשִׂי, M., *act,*
deed, work, business.

מָצָא, impf. וְיָמָצָא, *reach, find,*
be fall; II. pass. of I.; III. *bring,*
deliver.

מָצֶב (נֶצֶב), const. מָצֶב, M.,
station.

מִצְרִי, F. מִצְרִית; plur. מִצְרִיִּם,
F. מִצְרַיִם, *Egyptian*.

מִצְרַיִם, C., *Egypt, Egyptians*.

מִצְרַיִם, to *Egypt*.

מָקוֹם (קוּם), const. מָקוֹם;
plur. מְקוֹמוֹת, C., *place*.

מְקִנָּה (קִנָּה), const. מְקִנָּה;

- seeming plur. suff. מְקִנִּי, etc., M., possession, cattle.
- מְקָרָה (קָרָה), const. מְקָרָה, M., lot.
- מָר, F. מָרָה; plur. מָרִים, bitter, sad; also bitterness, sadness.
- מָרָא, F., Mara, i.e. sad.
- מְרָאָה (רָאָה), const. מְרָאָה; suff. מְרָאָהּ or מְרָאִיו, M., sight, form.
- מְרָגְלוֹת (רָגַל), F., about the feet.
- מְרַכֶּבֶת (רָכַב), const. מְרַכֶּבֶת; pl. מְרַכְבוֹת; const. מְרַכְבוֹת; F., wagon, chariot.
- מְרֻעָה (רֻעָה), const. מְרֻעָה, M., pasture, feed.
- מָרַר, perf. מָר; impf. יִמָּר, be bitter, sad; III. הִמָּר, embitter, afflict; IV. עִמָּר, anger; V. pass. of IV.
- מִשְׁאֵת (נָשָׂא), const. מִשְׁאֵת; plur. מִשְׁאֵת, F., ascent, signal, present.
- מִשְׁפָּרַת, suff. מִשְׁפָּרַתִּי, F., reward.
- מִשְׁנָה (שָׁנָה), M., error.
- מִשַּׁל, impf. יִמְשַׁל, rule, speak in parables; II. resemble; III. make rule, compare; IV. speak in parables; IV. = II.
- מִשְׁמָר (שָׁמַר), const. מִשְׁמָר, guard, prison.
- מִשְׁנָה, const. מִשְׁנָה, M., repetition, second.
- מִשְׁפָּחָה, const. מִשְׁפָּחָה; plur. מִשְׁפָּחוֹת, const. מִשְׁפָּחוֹת, F., race, species, family.
- מִשְׁקָל, const. מִשְׁקָל, M., weight.
- נ
- נָא, a hortatory particle like come or pray.
- נָנֵב, M., south. נָנֵבָה, southward.
- נִגְדָּה (תּוֹרֵד), III. הִגִּיד, show, tell.
- נִגְדָּה, suff. נִגְדָּהּ, etc., before.
- נִגַּע, impf. יִנָּע, smite, touch, reach; II. pass. of I.; III. make touch, join, reach; IV. smite.
- נִגַּשׁ, impf. יִנָּשׁ, touch, approach; II. = I.; III. caus. of I.; V. = I.
- נִדְּבָה, const. נִדְּבָה; plur. נִדְּבוֹת; const. נִדְּבוֹת, F., willingness, gift.
- נִדְּבִים, const. נִדְּבִים; plur. נִדְּבִים, const. נִדְּבִי, M., willing, prince.

נָהַל (*lie down*), IV. נָהַל, impf.

יִנְהַל, *make lie down, rest, satisfy*; V. *adapt one's self*.

נָהַר, const. נָהַר; plur. נְהָרִים and נְהָרוֹת; const. נְהָרִי and נְהָרוֹת, M., *river*; dual נְהָרִים, *the Tigris and Euphrates*.

נָח, perf. נָח; impf. יָנוּחַ, *rest*; III. הִנִּיחַ, caus. of I.; הִנִּיחַ, *set, leave, let*.

נֹזֵם, plur. נְזָמִים; const. נְזָמִי, M., *nose- or ear-ring*.

נָחָה, *lead*; III. הִנָּחָה = I.

נָחוּר, M., *Nahor*.

נָחֻלָּה, const. נָחֻלָּת; plur. נָחֻלָּה, F., *possession*.

נָחַם (*sigh*), II. נָחַם, *grieve, comfort, avenge one's self*; IV. *comfort*; V. = II.

נָחַשׁ (*hiss*), IV. נָחַשׁ, *divine, perceive*.

נָחֹשׁוֹן, M., *Nahshon*.

נָטָה, impf. יָטָה; consec. וַיִּטָּה, *stretch, spread, incline*; II. pass. of I.; III. = I.

נֹכָחַת, F., *styrax*.

נָכַר (*fix one's eye upon*), II. = III. pass. or V.; III. *regard, recog-*

nize; IV. *regard, mistake, reject*; V. *reveal, disguise one's self*.

נִכְרִי, F. נִכְרִיָּה; plur. נִכְרִים, F. נִכְרִיּוֹת, *strange, stranger*.

נָסַע, impf. יָסַע, *pull up, break up, move*; II. pass. of I.; III. caus. of I.

נְעֻרִים, const. נְעֻרֵי, M., *childhood, youth*.

נֶעֱלִי. suff. נֶעֱלִי; dual נֶעֱלִים; plur. נֶעֱלִים; const. נֶעֱלִי, F., *shoe*.

נֶעֱמִי, F., *Naomi*.

נֶעָר, plur. נֶעָרִים; const. נֶעָרִי, M., *boy*; in the Pentateuch for נֶעָרָה, *q.v.*

נֶעָרוֹת, plur. נֶעָרוֹת; const. נֶעָרוֹת; F., *girl, young woman*.

נָפַל, impf. יָפַל; inf. const. נָפַל, *fall, descend*; III. caus. of I.; V. reflex. of III.

נִפְשִׁי, suff. נִפְשִׁי; plur. נִפְשׁוֹת; const. נִפְשׁוֹת, C., *breath, soul, self*.

נָצַב (*place*), II. נָצַב, *be placed, take position, stand*; III. הִצִּיב, *set, fix*.

נָקָה, inf. abs.; II. נִקְּהָ, *be pure, free, empty*; IV. נִקְּהָ, *release, acquit*.

נָקִי, F. נִקְיָה; plur. נִקְיִים, *pure, innocent, exempt*.

נָשָׂא, impf. יִשָּׂא; impa. שָׂא; inf. const. שִׂאת, *raise, bear, take*; II. pass. of I.; III. caus. of I.; IV. *uplift, sustain*; V. *exalt one's self*.

נָשָׂה (seize), III. הִשִּׁיג, *bring, overtake, attain*.

נָשַׁק, impf. יִשַּׁק (join), *kiss*; IV. = I.

נָתַן, impf. יִתֵּן; impa. תֵּן, תִּנֶּה; inf. const. תַּת (תִּנֶּת), *give, hold*; II. pass. of I.

ס

סָבַב or סָב, impf. יִסְבֵּב, *turn, go round, surround*; II. = I.; III. caus. of I.; IV. = III.

סִיךְ, perf. סָךְ; impf. יִסֹּךְ, *anoint one's self*; III. = I.

סוּם, plur. סוּמִים; const. סוּמִי, M., *horse*.

סוּסָה, const. סוּסֶת; plur. סוּסוֹת, F., *mare*.

סוּר, perf. סָר; impf. יִסוּר, *turn*

aside, depart, pass; III. *make yield, depart, remove*; IV. = III.

סָחַר, impf. יִסְחַר, *traverse, trade*.

סָפַר, impf. יִסְפֹּר, *count*; II. pass. of I.; IV. *recount, relate*.

ע

עָבַד, plur. עֲבָדִים; const. עֲבָדִי, M., *servant*.

עָבַר, *passage*; בָּעָבֹר, *with an eye to, for the sake of*.

עָבַר, impf. יִעָבֵר, *overflow, cross, pass*; II. pass. of I.; III. caus. of I.; V. *rage*.

עָבְרִי, F. עֲבְרִיָה; plur. עֲבָרִים, F. עֲבָרִיּוֹת, *Hebrew*.

עֲגָלָה, const. עֲגָלֹת; pl. עֲגָלוֹת; const. עֲגָלוֹת, F., *wagon, chariot*.

עָנָה, II. תִּעֲנֶנָּה for תִּעֲנֶנָּה, *withhold*.

עָד (עֲדָה), suff. עָדִי, etc., *unto, until*. [XXIX.]

עָד (עוֹד), plur. עָדִים; const. עָדִי, M., *witness, testimony*.

עוֹבֵד, M., *Obed*.

עוֹד (repeal), III. *assure, testify*; IV. עוֹד, *surround*; עוֹדֵד, *restore*; V. *arise*.

עוד, suff. עודני, etc., *again, still*.

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עון, const. עון; plur. עוֹנִים or עוֹנוֹת; const. עוֹנִי or עוֹנוֹת, M., *sin*.

עזב, impf. יַעֲזֹב, *loose, leave, cease, withhold*; II. pass. of I.; IV. = I.

עין, const. עין; dual עֵינִים; const. עֵינִי, F., *eye*; plur. עֵינֹת; const. עֵינֹת, *spring*. הָעֵינָה, *to the spring*.

עיר, plur. עָרִים; const. עָרִי, F., *city*.

על, suff. עָלַי, etc., *on, upon, over, toward, against, on account of*.

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על־כן, *therefore*.

עלה, impf. יַעֲלֶה; consec. וַיַּעַל, *go up*; II. pass. of III.; III. *bring up, offer*; V. *pride one's self*.

עלמה, const. עֲלָמָה; plur. עֲלָמוֹת, const. עֲלָמוֹת, F., *maiden*.

עם, suff. עִמִּי, etc.; plur. עַמִּים; const. עַמִּי, C., *people*.

עם, *with, near*. [XXIX.]

עמד, impf. יַעֲמֹד, *stand, tarry, remain*; III. caus. of I. [XXXII.]

עמינדב, M., *Aminadab*.

עָמַם, impf. יַעֲמֹם, *bear, load*.

עֹמֶר, plur. עֹמֶרִים, *sheaf, omer*.

עָנָה, impf. יַעֲנֶה, consec. וַיַּעַן, *answer, testify*; II. *answer, be answered*; III. = I.; IV. *sing (responsively)*.

עָצַב (cut), *hurt*; II. *hurt, grieve one's self*; III. *form, hurt*; IV. = III.; V. = II.

עָרַב or עָרַב, impf. יַעֲרֹב, *trade, represent, pledge*; V. *mingle, associate*.

עָרַב, pl. עֲרֻבוֹת; dual עֲרָבִים, F., *evening*.

עָרָה (be naked), II. *be found out*; III. *expose, empty*; IV. perf.

עָרָה; impf. consec. וַיַּעַר, = III.; V. reflex. of III. and IV.

עָרָה (ערה), const. עֲרֹתָ, F., *nakedness*.

עָרַמָּה, const. עֲרָמָה; plur. עֲרָמוֹת, F., *heap*.

עָרַפָּה, F., *Orpah*.

עָשָׂה, impf. יַעֲשֶׂה, consec. וַיַּעַשׂ, *toil, make, do*; II. pass. of I.

עָשׂוֹר, M., *decade, ten days*.

עֲשִׂירִי, F. עֲשִׂירִית, *tenth*.

עָשָׂר, with fem. עֲשָׂרָה, *ten*, in composition with units. [XLVIII.]

עָשָׂר, see

עֲשָׂרָה, const. עֲשָׂרֶת; with feminines עָשָׂר, *ten*.

עֲשָׂרִים, *twenty*.

עָשִׂיר, plur. עֲשִׂירִים, M., *rich*.

עֲשָׁתִי, *one*, in the compound *eleven*. [L.]

עֵת (עֵנָה), with makkeph, עֵת; suff. עֵתִי; plur. עֵתוֹת, F., *time*.

עַתָּה (עֵת), *now*.

פ

פָּגַע, impf. יִפְגֹּעַ, *strike, meet, urge*; III. caus. of I.

פֶּה (פֹּהַ), const. פִּי; plur. פִּים and פִּיּוֹת, M., *mouth, edge, side, wish*. לְפִי, *according to*.

פָּוַן, impf. יִפְוֹן; consec. וַיִּפֹּן, *be cold, languish*.

פָּלִיטָה, const. פָּלִיטָה, F., *rescue, remnant*.

פָּלָנִי, M., *a certain*; always followed by אֲלֵמֶנִי.

פֶּן (פֵּנָה), always with makkeph, *lest*.

פָּנָה, impf. יִפְנֶה, *turn*, intr.; III. *turn*, tr. and intr.; IV. *remove, prepare*.

פָּנָה, plur. פָּנִים; const. פָּנִי, M., *front, face*. לְפָנֶי, *before*.

פָּעַל, suff. פָּעֲלִי, etc.; plur. פָּעָלִים, M., *work, deed, gain*.

פָּעַם, plur. פָּעָמִים and פָּעֻמוֹת; dual פָּעָמִים; const. פָּעָמִי, *step, foot, time*. הַפָּעַם, *now*.

פָּקַד, impf. יִפְקֹד, *seek, visit, muster*; II. pass. of I.; III. *appoint, entrust*; IV. = I.; V. = II.

פָּרַד, *spread*; II. *be separated, scattered*; III. *part, scatter*; IV. *separate*; V. reflex. of III.

פָּרָה, impf. יִפְרֶה, *bear, be fruitful*; III. caus. of I.

פַּרְעֹה, M., *Pharaoh*.

פֶּרֶץ, M., *Peres*.

פָּרַשׁ, impf. יִפְרֹשׁ, *break, spread, scatter*; II. *be scattered*; IV.

פָּרַשׁ, *spread, scatter*.

פֶּת, suff. פֶּתִי; plur. פֶּתִים, F., *bit, crumb*.

פָּתַח, impf. יִפְתַּח, *open, release, begin*; II. pass. of I.; IV. *open, loose, plough*; V. *escape*.

פָּתַח, pl. פִּתְחוּ; const. פֶּתַח, M., opening, door, gate.

צ

צֹאן, c., small cattle, sheep, goats.

צָבַט, impf. יִצְבֹּט, hand, extend.

צֶבֶת, plur. צְבָתִים, M., bundle.

צָד, suff. צָדִי; plur. צָדִים; const. צָדִי, M., side.

צָדָה or צִידָה, F., food, especially for a journey.

צָדַק, impf. יִצְדֹק, be right, up-right; II. pass. of III.; III. justify, acquit; IV. = III.; V. vindicate one's self.

צָהַר, light; dual צְהָרִים, noon.

צִנָּא, const. צִנָּא; plur. צִנָּאִים; const. צִנָּאִי, M., neck.

צָוָה (be firm), IV. צִוָּה; impf. consec. וַיִּצְו, command.

צִידָה, see צָדָה.

צָלַח, impf. יִצְלַח, pass, advance, succeed; III. succeed, make succeed.

צָמָא, impf. יִצְמָא, be thirsty.

צָמִיד, const. צָמִיד; plur.

צָמִידִים; const. צָמִידִי, M., bracelet.

צָעִיף, const. צָעִיף, M., veil.

צָעִיר, const. צָעִיר; pl. צָעִירִים; const. צָעִירִי, M., small, young.

צָעִירָה, const. צָעִירָה, F., youth.

צָרָה, const. צָרָה, F., distress.

צָרוּר or צָרוּרָה, plur. צָרוּרוֹת, M., package, purse.

צָרִי (צָרָה), in pause, צָרִי, M., balsam.

ק

קָבַר, impf. יִקְבֹּר, bury; II. pass. of I.; IV. freq. of I.

קָנָה, only impf. יִקְנֶה, bow.

קוֹל, plur. קוֹלוֹת, M., voice, sound, fame.

קוּם, perf. קָם; impf. יִקוּם; consec. וַיִּקָּם, arise, stand; III. caus. of I.; IV. קִיֵּם, confirm, bind; קוּמָם, rear; V. = I.

קָח, see לָקַח.

קָטַן or קָטַן, suff. קָטַנָּם, etc.; F. קָטַנָּה; plur. קָטַנִּים; F.

קָטַנּוֹת, small.

קָלִי, M., parched (grain).

קָנָה, impf. יִקְנֶה, consec. וַיִּקָּן, make, win, buy; II. pass. of I.

קָצָה, const. קָצָה; plur. קָצִים;
const. קָצִי, M., *end, whole*.

קָצִיר, const. קָצִיר, M., *harvest, branch*.

קָצַר, impf. יִקְצַר, *cut, harvest*;
יִקְצַר, *be short, weak, impatient*;
III. *shorten, cut*; IV. = III.

1. קָרָא, inf. const. לִקְרֹאת; suff.
לִקְרֹאתִי, *meet, befall*; II. *meet, chance*.

2. קָרָא, impf. יִקְרָא, *cry, call, name*; II. pass. of I.

קָרֵב, suff. קָרְבִי, etc., *midst*.

קָרָה, *meet, chance*; II. = I.; III.
provide; IV. *join, build*. קָרוֹת,
incidents.

קָרוֹב, F. קְרוֹבָה, plur. קְרוֹבִים;
and קְרוֹבוֹת, *near, relative*.

קָרַע, impf. יִקְרַע, *rend*; II. pass.
of I.

קָשָׁה, F. קָשָׁה; plur. קָשִׁים;
F. קָשׁוֹת, *hard, severe*.

קָשַׁר, impf. יִקְשַׁר, *bind, conspire*;
II. pass. of I.; IV. and V. = I.

ר

רָאָה, impf. יִרְאֶה; consec. וַיֵּרָא,
but וַתֵּרָא, *see, look at, perceive*;

II. *be seen, appear*; III. caus. of
I.; IV. = I.; V. recip. of I.

רְאוּבֵן, M., *Reuben*.

רָאִי, part. from רָאָה; see בָּאָר.

רָאשׁוֹן, F. רָאשׁוֹנָה; plur.
רָאשׁוֹנִים; F. רָאשׁוֹנוֹת, *first, former, past*.

רַב (רַבֵּב), F. רַבָּה; pl. רַבִּים;
F. רַבּוֹת, *much, many, great, enough*.

רַבָּה, plur. רַבּוֹת; const.
רַבּוֹת or רַבּוֹת, F., *myriad*.

רַבָּה, impf. יִרְבֶּה; consec.

וַיִּרְב or וַיִּרְב, *grow, increase, multiply*; III. *increase, enlarge*;
IV. *raise, rear*.

רַבִּיעִית, F. רַבִּיעִית, *fourth*.

רַבֵּקָה, F., *Rebecca*.

רָגַז, impf. יִרְגַּז, *be disturbed, excited*; III. caus. of I.; V. *rage*.

רָגַל (רָגַל), III. *wander, as a spy or backbiter*; מְרַגֵּל, *spy*.

רָגַל, plur. רָגְלִים; dual רָגְלִים;
const. רַגְלִי, F., *foot, pace, time*.

רָדַף, impf. יִרְדֹּף, *pursue*.

רוּחַ, plur. רוּחוֹת, F., *breath, wind, spirit*.

רוץ perf. רָץ; impf. יָרוץ; consec.

רוץ, run; III. hurry, drive.

רוק (be empty), III. empty.

רות, F., Ruth.

רַחֵל, F., Rachel.

רַחֵם, plur. רַחֲמִים; const.

רַחֲמִי, M., womb, bowels, mercy.

רָחַץ, impf. יָרַחֵץ, wash, bathe;
IV. wash; V. bathe.

רָחַק, impf. יָרַחֵק, be distant, de-
part; II. be removed; III. re-
move, go far.

רִיקָם (רוק), adv., empty, in vain.

רָכַב, impf. יָרַכֵב, ride; III. caus.
of I.

רְכוּשׁ, M., goods.

רָכַשׁ, gather, acquire.

רָם, M., Ram.

רָע (רעע), F. רָעָה; plur. רָעִים;
F. רָעוּת, bad. רָעָה, badness.

רַע (רעה), plur. רָעִים; const.

רַעִי, M., friend, neighbor.

רָעַב, M., hunger, famine.

רָעֲבוֹן, const. רָעֲבוֹן, M., hunger,
need.

רָעָה, impf. יָרָעָה, feed, lead, graze;
part. רָעָה, keeper (of sheep, etc.),

teacher.

רַעְמִסִּים, M., Rameses.

רָעַע, perf. רָע; impf. יָרָע, be,
become, bad; III. destroy, injure,
do wrong.

רַק, thin, only.

ש

שָׁבַע or שָׁבַע, impf. יִשָּׁבַע, be
sated, tired; III. caus. of I.; IV.
= III.

שָׁבַר, view; IV. wait, hope.

שָׂדֶה, const. שָׂדֶה; suff. שְׂדֵי,
etc.; plur. שְׂדוֹת; const. שְׂדֵי,
M., plain, field.

שׁוּחַ, only in לשׁוֹחַ, meditate.

שֵׁיבָה, F., gray hair, age.

שָׁם or שׁוּם, perf. שָׁם; impf.
יִשָּׁם; consec. וַיִּשָּׁם; impa.
יִשָּׁם, set, lay, place.

שַׁלְמָה, M., Salmah; also written
שַׁלְמוֹן.

שְׁמָאל, M., the left (hand, etc.).

שְׁמֵלָה, const. שְׁמֵלָה; plur.
שְׁמֵלוֹת; const. שְׁמֵלוֹת, F.,
garment.

שָׂנָא, impf. יִשָּׂנָא; part. שָׂנֵא,
hate; II. pass. of I.

שְׁעָרָה, plur. שְׁעָרִים, F., barley.

שָׂק, suff. שָׂקִי, etc.; plur. שָׂקִים ;
const. שָׂקִי, M., sackcloth, sack.

שָׂר, plur. שָׂרִים ; const. שָׂרִי,
M., chief, prince.

שָׂרָה, F., Sarah.

ש

שָׁאב, impf. יִשָּׁאב, draw (water).
שָׂאָה, used only in V. הִשָּׂאָהָה,
regard.

שָׂאֵל or שָׂאָל, F., depth, grave,
Hades.

שָׂאֵל or שָׂאָל, impf. יִשָּׂאֵל, ask,
inquire ; II. request ; III. grant ;
IV. beg.

שָׂאָר, remain ; II. = I. ; III. leave,
retain.

שָׂאֲרִית, F., remnant, rest.

שָׂבוּעָה, const. שָׂבוּעֹת ; plur.
שָׂבוּעוֹת, F., oath, curse.

שָׂבְעִי, F. שָׂבְעִית, seventh.

שָׂבָלָת, plur. שָׂבָלִים ; const.
שָׂבָלִי, F., ear, branch, stream.

שָׂבַע (שָׂבַע), II. swear ; III.
bind by an oath, adjure.

שָׂבַע, see

שָׂבַעָה, const. שָׂבַעַת ; with femi-
nines שָׂבַעָה ; const. שָׂבַע, seven.

שָׂבַעִים, seventy

שָׁבַר, impf. יִשָּׁבַר, break, buy ;
II. pass. of I. ; III. sell.

שָׁבַר, suff. שָׁבָרִי, breach, grain.

שָׁבַת, impf. יִשָּׁבַת, rest, cease ;
II. = I. ; III. caus. of I.

שָׁרִי, M., the mighty, the Almighty.

שָׁוַב, perf. שָׁב, impf. יִשָּׁוַב, re-
turn ; III. caus. of I. ; IV.
שָׁוַב, revolt, restore.

שָׁחָה, sink ; III. bend ; V.
הִשָּׁחָהָה, impf. יִשָּׁחָהָה,
consec. וַיִּשָּׁחָה, bow, salute,
worship.

שָׁחַת (destroy), II. be spoiled,
wasted ; III. destroy, corrupt
(one's self) ; IV. = III.

שָׁת, perf. שָׁת ; impf. יִשָּׁת, set,
lay, fix, make ; III. = I.

שָׁבַב, impf. יִשָּׁבַב, lie down ; III.
caus. of I.

שָׁבַל or שָׁבָל, impf. יִשָּׁבַל, be
bereft ; IV. bereave.

שָׁכַם, in pause שָׁכָם ; suff. שָׁכְמִי,
etc., M., shoulder.

שָׁכַן, F. שָׁכְנָה ; plur. שָׁכְנִים ;
F. שָׁכְנוֹת, inhabitant, neighbor.

שָׁכַר, impf. יִשָּׁכַר, drink one's
fill, become drunk.

שָׁלוֹם, const. שָׁלוֹם, M., *health, peace.*

שָׁלַח, impf. יִשְׁלַח, *extend, send*;
III. and IV. = I.

שָׁלִיט, F. שְׁלִטָּה, *powerful, ruler.*

שְׁלִישִׁי, F. שְׁלִישִׁית, *third.*

שָׁלַל or שָׁל, impf. יִשָּׁל, *draw out, rob*; V. *be plundered.*

שָׁלַם or שָׁלַם, impf. יִשָּׁלַם, *be whole, prosper*; III. *complete*; IV. *restore, complete, requite.*

שָׁלַם, F. שְׁלָמָה; plur. שְׁלָמִים;
F. שְׁלָמוֹת, *complete, perfect, peaceable.*

שָׁלַף, impf. יִשָּׁלַף, *draw off, out.*
שָׁלַשׁ, see

שָׁלֶשֶׁה, const. שְׁלֹשֶׁת; with
feminines, שָׁלֹשׁ; const. שְׁלֹשׁ, *three.*

שָׁלֶשֶׁם (שָׁלַשׁ), *day before yesterday.*

שָׁלִשִּׁים, *thirty.*

שָׁם, *there*; שָׁמָּה, *thither*; מִשָּׁם, *thence.*

שָׁם (שָׁמָּה), suff. שָׁמִי; plur.
שְׁמוֹת; const. שְׁמוֹת, M., *mark, name.*

שָׁמַיִם (שָׁמָּה), const. שָׁמַיִ, M.,
the heavens.

שְׁמִינִי, F. שְׁמִינִית, *eighth.*

שְׁמֹנֶה, const. שְׁמֹנֶת; with femi-
nines שְׁמֹנֶה, *eight.*

שְׁמֹנֶה, see שְׁמֹנֶה.

שְׁמֹנִים, *eighty.*

שָׁמַע or שָׁמַע, impf. יִשְׁמַע, *hear, listen, understand*; II. *be heard, submit*; III. *make hear, tell*;
IV. *call.*

שִׁמְעוֹן, M., *Simeon.*

שָׁמַר, impf. יִשְׁמַר, *watch*; II.
take heed; V. *observe.*

שְׁנָה, const. שְׁנַת; plur. שָׁנִים;
const. שְׁנֵי or שְׁנוֹת; dual
שְׁנַתִּים, F., *year.*

שְׁנִי, F. שְׁנִית, *second.*

שְׁנַיִם, const. שְׁנֵי; F. שְׁתֵּי;
const. שְׁתֵּי, *two.*

שְׁנַיִם, F. שְׁתֵּי, *two*, in the com-
pound *twelve*. [L.]

שַׁעַר, plur. שַׁעֲרִים; const.
שַׁעֲרֵי, C., *gate.*

שַׁפְּחָה, const. שַׁפְּחָה; plur.
שַׁפְּחוֹת; const. שַׁפְּחוֹת, F.,
handmaid.

שָׁקָה (*drink*), III. *let drink*,
water; IV. = III.

שָׁפַט, impf. יִשְׁפֹּט, *judge, rule*;
II. pass. of I. שׁוּפֵט, *judge*.

שָׁקַד, plur. שְׁקָדִים, M., *almond*.

שָׁקַט, impf. יִשְׁקֹט, *rest*; III.
quiet, keep quiet.

שָׁקָה (שָׁקָה), plur. const.
שְׁקָתוֹת, F., *trough*.

שָׁשׁ, see

שָׁשָׂה, const. שֵׁשֶׁת; with femi-
nines שֵׁשׁ, *six*.

שָׁשִׁי, F. שְׁשִׁית, *sixth*.

שָׁשִׁים, *sixty*.

שָׁתָה, impf. יִשְׁתֶּה; consec.
וַיִּשְׁתֶּה, *drink*.

ת

תְּבוּאָה (בּוֹא), const. תְּבוּאוֹת;
plur. תְּבוּאוֹת, F., *produce, profit*,
result.

תֶּבֶן, M., *straw*.

תּוֹלְדוֹת (יֵלֶד), const. תּוֹלְדוֹת,
F., *generations*.

תּוֹעֵבָה, const. תּוֹעֵבֹת; plur.

תּוֹעֵבֹת; const. תּוֹעֵבוֹת, F.,
horror, abomination.

תָּנִיד, const. תִּנְיָה, M., *midst*.

תִּחְלָה, const. תְּחִלָּה, F., *begin-
ning*.

תַּחַת (תּוֹחַ), suff. תַּחְתִּי, etc.,
under, instead of. [XXIX.]

תָּמָה, impf. יִתְמָה, *stare, wonder*.

תָּמּוּל, *yesterday*. תָּמּוּל
שֶׁל־שׁוֹם, *before*.

תְּמוּרָה (מֹר), const. תְּמוּרָה,
F., *exchange, compensation, acqui-
sition*.

תָּמָם, perf. תָּם; impf. יָתָם, *be
ready, complete, exhausted*; II. =
I.; III. הָתָם, impf. יָתָם, caus.
of I.

תְּעוּדָה (עוֹד), F., *law, custom*,
testimony.

תִּקְוָה (קוֹה), const. תִּקְוָה, F.,
cord, hope.

תְּשִׁיעִית, F. תְּשִׁיעִית, *ninth*.

תִּשְׁעָה, see

תִּשְׁעָה, const. תִּשְׁעָה, with femi-
nines תִּשְׁעָה; const. תִּשְׁעָה, *nine*.

תִּשְׁעִים, *ninety*.

ENGLISH-HEBREW.

abide = dwell.

able, be, יָכַל, also prevail over.

Abraham, אַבְרָהָם.

address, דִּבֶּר, V.

after, אַחֲרֵי.

afterward, אַחֲרָי.

alive, חַי.

all (the whole), כָּל הֵ .; (each, every), כָּל.

also, גַּם.

among = in.

angel = messenger.

answer, v., עָנָה.

appear, רָאָה, II. ; נִלָּה, II.

approach, נִגַּשׁ.

arise, קוּם.

as, כִּי, also like, when, according to.

ask, שָׁאַל or שֶׁאַל.

ass, חֲמֹר.

B.

be, הָיָה ; is, i.e. exists, יֵשׁ.

bear (a child), יָלַד ; (a burden),

נִשָּׂא.

become of, הָיָה, with לִי.

before, *adv.*, בְּמִקְדָּם, טָרָם ; *prep.*, לִפְנֵי.

behold, הִנֵּה.

bereave, שָׂכַל, IV.

bereft, be, שָׂכַל.

best = good or goodness of.

Bethuel, בֶּתוּאֵל.

between, בֵּין, sing. or plur.

bless, בָּרַךְ, IV. ; bless one's self, V.

bow, v., שָׁחָה, קִנָּד, V.

boy, נָעַר, also young man.

bracelet, צִמָּיד.

bring, בּוֹא, III. ; — back, שׁוּב,

III. ; — down, יָרַד, III. ; —

forth, יָצָא, III. ; — up, עָלָה, III.

brother, אָח.

but, כִּי אִם.

by = in.

C.

call, קָרָא.

camel, גִּמְלָה.

Canaanite, כְּנַעֲנִי.

cast one's self upon, נָפַל, V. with

עַל.

city, עִיר.

come, בוא ; — to pass, הוּה.

comfort, נַחַם, IV.

concerning = to.

confirm = establish.

consider, בין, V.

converse, דָּבַר, II.

country, מוֹלָדֶת, אֶרֶץ מוֹלָדֶת,
also birth, family.

count, סָפַר, I.

cover, כִּסָּה, IV. ; — one's self, V.

D.

daughter, בַּת.

day, יוֹם ; to-day, הַיּוֹם.

deliver, מָצָא, III. with אֵל.

desert = leave.

detain, אָחַז, IV.

determine, יָכַח, III.

diminish, קָמַן, III.

dismount = fall.

do, עָשָׂה.

draw (water), שָׁאָב.

draw near = approach.

drink, שָׁתָה ; let drink, שָׁקָה,
III. ; נָמָא, III.

dwell, יָשַׁב.

E.

earth, אֶרֶץ, also land ; to the
earth, אֶרֶצָה.

eat, אָכַל.

empty, v., עָדָה, IV.

establish, עָמַד, III. ; קוּם, III.

evening, עָרַב.

every, see all.

evil = bad.

expose, גָּלָה, IV.

extend, נָמָה.

eye, עֵין, also spring.

F.

face, פָּנִים, אַפִּים.

fall, נָפַל.

family, מִשְׁפָּחָה.

father, אָב.

favor = mercy.

field, שָׂדֶה.

fill, מָלָא, IV.

find, מָצָא, also befall.

finish, כָּלָה, IV. with the infinitive.

flock, צֹאן.

fodder, מִסְפּוֹא.

foot, רֶגֶל.

form, מִרְאֶה, also sight, appear-
ance.

free, be, נָקָה, II.

free, נָקִי.

from, מִן, also of.

full, be, מָלָא.

G.

garment, בִּגְדָה.
 gate, שַׁעַר.
 gift (willingness), נִדְבָה.
 girl, נַעֲרָה, also young woman.
 give, נָתַן.
 go, הָלַךְ; — down, יָרַד; —
 forth, יָצָא; — round, סָב; —
 up, עָלָה.
 God, אֱלֹהִים.
 god, אֱלֹהִים.
 gold, זָהָב.
 good, טוֹב; better, טוֹב מִן; best,
 הַטוֹב.
 good, be, יָטַב.
 goodly = good.
 goodness, טוֹב.
 great, גָּדוֹל.
 great, be, גָּדַל.

H.

half (shekel), חֶמֶץ.
 hand, יָד; left —, שְׂמָאל; right
 —, יְמִין.
 haste, מָהָר, IV., also make haste.
 hate, שָׂנֵא.
 have, הָ, with or without הֵיָה.
 hear, שָׁמַע.

heart, לֵב, also self; לִבָּב.
 heaven, שָׁמַיִם.
 heavy, כָּבֵד.
 heavy, be, כָּבֵד.
 herd, בָּקָר, also cattle, oxen.
 heed, take, שָׁמַר, II.
 honor, כָּבֵד, IV.
 horse, סוּס.
 house, בַּיִת.
 hurry, intr., רוּץ; tr. III.
 husband = man.

I.

if, אִם.
 impoverish, יָרַשׁ, I. or III.
 in, בְּ, also by, with, among.
 incline, intr., נָטָה; tr. III.
 intelligent, נָבוֹן.
 Isaac, יִצְחָק.

J.

jar, כֶּרֶם.

K.

keep = watch.
 kill, שָׁחַט.
 kindly (to the heart of), עַל-לֵב.
 king, מֶלֶךְ.
 kneel, כָּרַךְ.
 know, יָדַע.

L.

Laban, לָבָן.

land = earth.

lead, לָחָה, I. or III.

leave, עָזַב, also desert, withhold.

like, be = resemble.

like = as.

little, a, מְעַט.

lodge, לִין.

look, see see.

lord, אֲדוֹן, also master.

M.

magnify, גָּדַל, III.

maiden, עַלְמָה.

make = do.

man, אִישׁ, also husband.

many, רַב.

mare, סוּסָה.

master = lord.

meet, קָרָא; to —, לִקְרֹאת.

mercy, חֶסֶד, also favor.

Mesopotamia, אֶרֶם נְהָרִים.

messenger, מַלְאָךְ, also angel.

midst, קֶרֶב.

Milkah, מִלְכָּה.

money = silver.

morning, בֹּקֶר.

mother, אִם.

mouth, פֶּה.

N.

Nahor, נָחוֹר.

name, שֵׁם.

nose, אָף, also wrath; אַפִּים, face.

not, לֹא, אֵל; is not, אֵין.

nurse, v., יָנַק; n., מִינִיקָה.

O.

oath, שְׁבוּעָה, אָלָה.

observe, שָׁמַר, V.

old, be, זָקֵן.

old, זָקֵן; old-age, זִקְנָה.

on, עַל, also upon, over, near, on account of.

or, או.

outside, הַחוּצָה, בַּחוּץ לִי, מַחוּץ.

P.

perhaps, אולי.

place, v., עָמַד, III.; שִׁים.

place, n., מָקוֹם.

possess, יָרַשׁ.

pray! נָא.

precious things, מִנְדְּנֹת.

prepare, פָּנָה, IV.

prevail (against) = be able.

prince (willing), נָדִיב.
 prosper, tr., צָלַח, III.
 prostrate one's self = salute.
 provide, קָרַח, III. with לִפְנֵי.
 punish, יָבַח, III.

Q.

queen, מַלְכָּה.

R.

raise, נָשָׂא, also bear.
 rear, v., נָדַל, IV.
 release, פָּתַח, IV.
 resemble, מָשַׁל, II. or V.
 restore = return.
 return, intr., שׁוּב; tr., III.
 reveal, גָּלָה.
 Rebecca, רִבְכָּה.
 ride, רָכַב.
 ring, nose-, ear-, נָזַם.
 river, נָהָר.
 rule, מָשַׁל, I. with בָּ; ruler,
 מֶשֶׁל.
 run, רוּץ.

S.

salute, שָׁחָה, V. with לָ; also
 worship.
 Sarah, שָׂרָה.
 say, אָמַר, with לָ or אֶל.

see, רָאָה; look at one another, V.
 seed, זָרַע.
 self, לִב; myself, לִבִּי, lit. my
 heart.
 send, שָׁלַח, I. or IV.
 servant, עֲבָד.
 shoulder, שֵׁכֶם.
 show, נָגַד, III.; — mercy, עֲשֵׂה
 חֶסֶד.
 silent, be, חָרַשׁ, I. or IV.
 silver, כֶּסֶף, also money.
 sister, אָחוֹת.
 slay, שָׁחַט.
 small, קָטָן.
 son, בֶּן, also descendant.
 south, נֹגֵב.
 speak, דָּבַר, IV. with אֶל.
 spring = eye.
 sprout, יוֹנְקָת.
 stand, נָצַב, עָמַד, II., קוּם.
 station, מַצֵּב.
 still = again.
 straw, תֵּבֶן.
 street, חוּץ.
 subdue, דָּבַר, III.
 surround, סָב, I. or V.
 swear, שָׁבַע, II.
 Syria, אֲרָם.

T.

take, לָקַח; — forcibly, יָרַשׁ, I.
or III.

tell, סָפַר IV.; נָגַד, III., with לָ.

tent, אֹהֶל.

that, כִּי, also for, when.

thence, מִשָּׁם.

there, שָׁם.

thigh, יָרֵךְ.

thing = word.

thither, שָׁמָּה.

thousand, אֶלֶף.

thus (as follows), כֵּן.

time, עֵת.

to, לָ, also for, at; אֶל, also toward,
concerning.

trough, שִׁקְתָּ.

truth, אֱמֻנָה.

turn, פָּנָה, סָב.

U.

under, תַּחַת, also instead of.

understand, בִּין.

until = unto.

unto, עַד.

V.

veil, צִיץ.

very, מְאֹד.

vessel, כֵּל.

virgin, בְּתוּלָה.

W.

walk with, *i.e.* live, הִלֵּךְ, V. with

לִפְנֵי.

wash, רָחַץ.

watch, שָׁמַר.

water, מַיִם.

way, דֶּרֶךְ.

weight, מִשְׁקָל.

well, בָּאָר.

where, אֵינָה.

whether, הֲ.

why, לָמָּה; before gutturals, לָמָּה.

wife = woman.

willing, נָדַב.

willing, be, אָבָה, also wish

willingness, נְדָבָה.

with, עִם, אֶת.

withhold = leave.

woman, אִשָּׁה, also wife.

word, דְּבַר.

worship = salute.

Y.

Yahweh, יְהוָה.

ADDENDA.

PART FIRST.

Page 84. Add to the vocabulary,

עֶבֶד, plur. עֶבְדִּים; const. עַבְדִּי, M., *servant*.

Page 89. Add to the vocabulary,

שָׁאב, *draw (water)*.

Page 98. Add to the vocabulary,

כְּנַעֲנִי, M., *Canaanite*.

נָא, a hortatory particle, *come, pray*.

Page 132. Insert before 3 the remark: When suffixes are added, ה with the preceding vowel disappears.

PART SECOND.

Page 40. Add to the vocabulary,

אֵין, *truly, only*.

Page 47. Add to the vocabulary,

יָנַק, *suck*; III. *suckle*.

Page 48. Add to the vocabulary,

קָבַד, impf. יִקְבֹּד, *be heavy*; II. *be honored*; III. *make heavy*; IV. *honor*.

Page 55. Add to the vocabulary,

מִרְאָה, plur. מִרְאוֹת, F., *vision*.

Page 54. Under נִשָּׂא, after "inf. const. שֵׂאת," add "or שֵׂאת."

Page 56. Add to the vocabulary,

פֹּה, *here*.

Page 59. Add to the vocabulary,

רֵעַ or רֵעָה, plur. רֵעִים, const. רֵעִי, M., *friend, neighbor*.

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